

A

HISTORY OF OBERLIN,

OR

NEW LIGHTS OF THE WEST.

EMBRACING

THE CONDUCT AND CHARACTER

OF THE

OFFICERS AND STUDENTS
Of the Institution;

TOGETHER WITH THE COLONISTS,

FROM THE

FOUNDING OF THE INSTITUTION.



BY DELAZON SMITH,
A Student.

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INTRODUCTION.

A due regard to one's self, and benevolence to mankind, require of an individual when he has been wronged by the misconduct of others, to provide for further encroachments, and lift a warning voice to his fellow-men, lest they should experience the same calamity.

It is a duty he owes to himself and to the rest of mankind. Actuated by these principles, I shall in the following pages, make known the character and conduct of a set of men, the bare recital of whose deeds is sufficient to bring them into lasting disrepute— to make wicked men ashamed of their vices—disgust the feelings, and shock the sense of every candid and honest man in christendom. Were the writer assured, that he alone would be the last who would suffer by their impositions, perhaps he might close his mouth in silence; but while others are liable to be wronged by the same means, good will to man admonishes him to cry aloud and spare not. In presenting this expose to the public, I am aware of the mass of opposition which will be excited in the *willing* and *determined* adherents of this Institution; yet lamentable as the truth may be, it must be told.

"Go forth *Delazon Smith*, and publish our conduct to the world, and you will only herald abroad our VIRTUES upon the *wings of the wind*!"—*Prof. John Cowels.*

ORIGIN AND LOCATION OF THE INSTITUTION.

My prescribed limits will necessarily dictate brevity to me in touching on this topic. It is, or should be, the object of those who locate Institutions of learning, especially those who depend upon the public to erect their buildings and otherwise sustain them, to obtain situations where the land is productive and good—suitably dry, and properly supplied with good water: in short, a manual labor Institution depending upon the public for its support, should be located in a healthy climate; and hold out otherwise at least, some of the common inducements to the emigrant. Yet, notwithstanding this, funds to the amount of 250,000 dollars have been obtained, for the establishment and support of this Institution, where none of the above inducements are held out.

The Institution is located eight miles South-west of Elyria, in the county of Lorain. The Colony in which the Institution is located, embraces three miles square of a low, wet, clayey soil; possessing no natural water privileges. The land is so low, wet and marshy, that manual labor students find it very difficult to labor in the fields during a great part of the year: And this is not all; disease is created by the stagnant water remaining where the students are obliged to come in contact with it. The yearly increase of the fever and ague, is a swift witness in proof of this fact.

The description I have here given, has often been confirmed by the observations of strangers, who have variously compared it, to a vast "mud-hole, frog-pond, morter-bed, swamp," &c. &c.

Thus it will be seen that this Institution, in its location, at least, presents no inducements to the student, that man of all others, whose soaring mind delights in picturesque and diversified scenery. The reason of this impolitic and very unnatural location is easily explained, when we have recourse to *facts*.

Having had no personal acquaintance with the Institution until the close of its second year, I shall be necessitated to speak from report, more than from personal observation.

I propose, therefore, only to take popular views of the subject, which after all, I suspect are best understood, most interesting, and most useful. The Colony, as it is generally known, was founded in the Spring of 1833, by Rev. John J. Shipherd, who previous to this time had sustained the relation of Pastor to the first Presbyterian society of Elyria. In consequence of church difficulties, Mr. Shipherd was induced to leave them. I have been unable to ascertain definitely, or with any considerable degree of precision, what the cause of dissatisfaction between Mr. Shipherd and his people was.

The people of Elyria were at this time contemplating the establishment of an Institution in their own village, or immediate vicinity, in which enterprise, (if I am correctly informed,) Mr. Shipherd was engaged; but in consequence of society broils, he abandoned this enterprise which was likely to enhance the property and power of his church enemies.

With this state of feeling, and under these circumstances, Mr. Shipherd summoned around him his few remaining followers, composed mostly of bankrupt merchants, sallied forth, and by taxes upon the charities of the public, and by the liberality of land speculators, obtained a part of the

township of Russia, which now bears the appellation of "Oberlin Colony."

Thus the Colony was founded, and the Institution built on spite and the love of gain, under the plea of "christianizing the Western world." Of the characters and conduct of those individuals who accompanied Mr. Shipherd in this project, I shall have abundant occasion to speak in another part of this work, as they yet occupy very conspicuous places in the Institution.

The land having been obtained, the next effort was to obtain colonists: and this was effected by holding out *false inducements*—inducements too, that have never been realized, and there is no probability that they ever will.

Among the misrepresentations and false inducements held out by the agents of the Institution, was the following, to wit: That the land was suitably dry—of an undulating surface—producing good water—susceptible of easy cultivation; in short, that the location in *all* respects was *good*; well adapted to promote good health, &c: yet above all, colonists were promised certain advantages as a colony, which they have never received.

Among the first of these advantages was the one relative to the superior opportunities they were to possess for the education of their children, whereas many of the colonists are obliged at the present time, to send their children to distant places to prepare for college, and in the language of the general agent of the Institution, "yield to the powers that be." The colonists having been obtained, the third effort was to obtain funds for the erection of buildings,

And for this object Mr. Shipherd goes forth, and for the purpose of luring and gulling the people, he delineates to them the extent, beauty, and promising prospects of the

great valley of the Mississippi, of the great benefits and advantages accruing to the church, could she but possess it—of the ignorance, immorality, and depravity of its inhabitants—also, of the progress of other denominations. Of this sort of representation, the inhabitants in the more immediate vicinity of Oberlin received no small share. Another means of obtaining funds was their avowed abolition sentiments, and their determination to pursue that object. I think the reader will see in the progress of this work, especially if he critically examines the facts which I shall delineate under their appropriate heads, that their subsequent conduct—at least in this respect, does not merit his further patronage or support.

The next, and last original means used to obtain funds, which I shall mention, is the “scholar-ship system,” which was enforced until the Summer of 1835. Previous to this time, students were required to pay 150 dollars for a scholarship, which was to entitle the purchaser to the privilege of educating one at the Institution as long as it should exist; also, that the student should receive many advantages arising from the scholarships; such as having all the benefits of manual labor emanating from the farm, and being furnished with board, washing, room-rent, books, fuel, farming utensils, &c. at cost. Yes, these were the allurements held out to obtain funds for building up Oberlin, and for supporting *bankrupt knaves* at the expense of from six hundred to one thousand dollars a year; and that too, out of the pockets of poor indigent young men, who were honestly and anxiously wishing and striving to acquire an education, and who paid their one hundred and fifty dollars in good faith, and for a time were encouraged to hope that it would render them some assistance in acquiring their education: But alas! “how

has the gold become dim, and the most fine gold changed." What the reason of this change, yea, this fraudulent conduct is I am unable to determine; yet, were I permitted to conjecture, I might suggest that students are liable to change their theological views: This being the case, they might adopt sentiments different from those taught here; in which case the Faculty might desire their expulsion, but an appeal to the scholar-ship would be too strong succumb to their arbitrary, and tyrannical power.

However, let their object have been what it might, the scholar-ship system is abandoned, and students who have availed themselves of it, are now sent away from the Institution, and those who remain are in many instances deprived of even the common advantages of the Institution; (and in all conscience an individual must be very "self-denying," to accept of even the *superior* advantages of the Institution:) In short, if students generally (Theological students excepted) with or without scholar-ships, possess any advantages in the Institution, they must *pay* for them. Now I would say to any individual who may be in possession of a scholar-ship, for which he has paid his \$150 00, if he wishes to know the *present* value of it, to subtract nothing from the same amount, and he will then have the exact worth of his scholar-ship. After having thus ascertained the real *present* worth of your scholar-ship, I think you will be fully prepared to give the agents of Oberlin Collegiate and Theological Seminary, due credit, to wit: For having very ingeniously *swindled* from you one hundred and fifty dollars. Thus I have given the reader a brief synopsis of the Origin and Location of Oberlin, together with a *very few* of the many dishonest means used by its founders in its erection. Thus, too, the reader may see the means used for the pur-

pose of colonizing a "zealous and peculiar people for the Lord."

Having given the foregoing *facts*, I hasten to the relation of others, touching matters which are *now* of more consequence to the public.

COURSE OF STUDY, AND MANUAL LABOR.

WHENEVER we hear a man boasting of the truth of his sentiments at the expense of all others, and making high pretensions of righteousness, we shall find if we watch him close, that after all, he is not much above others in point of wisdom and virtue, and may be, that all his clamor is but a cloak to conceal the vices he wishes to practice. This well corresponds to the Oberlin Course of Study. For four years past, have the founders and agents of this Institution, proclaimed through the length and breadth of the middle and Eastern States, the glorious plan of Oberlin Education. They have represented all other Institutions as corrupt fountains sending forth deadly streams to corrupt every thing good and virtuous in the land. Not even the Theological Seminaries have escaped their denunciations and invectives! They, too, have been represented as the schools of Infidelity! Says President Mahan, (speaking of the Colleges in the United States in general,) "let a young man enter one of these Institutions with a deep tone of piety,

and zeal corresponding to his calling, and if he does not come out an Infidel when he has finished his studies, he will in most instances, be a drone in the Church, and a barren christian." But in Oberlin they claim to have the keys of knowledge, and boast of having a course of study, that will carry young men through their education—" bring them out christians"—and thus " fill the church with Ministers;" such as the " exigencies of the times demand." In short, as it respects their plan of education, compared to that of other Institutions, they claim to be right, and all others wrong.

But to see how near this boasting comes to the truth, and whether all this clamor is but a hypocritical cloak, let facts answer for a candid public. The Institution from its first existence up to the President's arrival, (a period of nearly two years,) was without any systematic course of study; at least, if they had one, but little attention was paid to it, for it is a well known fact, that during this period, Students adopted such studies as suited their fancies best: yea, and even at the present time, Students are permitted to rule lawless through their course of study. Latin, (as in other Institutions) before the President's arrival, occupied quite a conspicuous place in the course of Study. But he had not been long in the Institution, before he commenced a warfare against the classics, with an apparent determination to *rule* or *ruin*. Night after night the discussion continued between the President and Mr. Waldo, then Professor of Languages. I was not present at the discussion, but from an abundant of credible testimony, it appears to have been warm and animated, and that President Mahan, during his remarks, gave the Students to understand, that they had better burn their Latin books, than to study them, especially their *Virgils*. At least, Students were so far incited by

his remarks, that they took their Virgils, and if I am correctly informed, other Latin works, one dark evening, (an appropriate time for deeds of darkness,) in front of the President's house, pressed backward the lids of their books, and applied their lamps to the opening leaves—and with fiendish exultation they ran about with them, tossing them upward and downward, and accompanied their movements with expressions of extreme delight. This was all done within view of the President's house: and be it to his everlasting disgrace, that he stood in his door looking on, sanctioning the deed by his presence, and “grinning horribly a ghastly smile,” cried out in ecstasy, “*The classics never gave so much light before.*” Whether the President or any of the Students concerned, have expressed any regret for this misdeed, I am unable to say; yet, I know that the friends of Oberlin, and Officers who have become connected with the Institution since this transaction, feel ashamed of such folly, and since some public notice has been taken of it, have attempted to still the troubled mind of their friends, by publishing in the “*Conn. Observer,*” and the “*New York Evangelist,*” that “only *one* person was concerned in it, and only *one* book was burned, and that he was severely rebuked for his conduct.”

If there is any reliance to be placed upon the testimony of some half dozen, professedly *pious* Students, I hesitate not to pronounce these newspaper articles of the Rev. Professor's *base falsehoods!* At least it is much more probable to my mind, that one man, ignorant of the whole transaction, being also intimately interested, should wish to disguise the true facts of the case, than that numbers of men, who were engaged in the transaction, and who *frequently* made their *boasts* of it, should be so much (wilfully) mistaken. Conduct then *so extraordinary* needs no comments.

Should Mr. Waldo, the Professor of Languages, brook such an insult offered him and his Professorship? No, indeed! and like a man of sense, took the insult thus offered, and immedintely resigned his commission, and left the President "alone in his glory." It will be supposed that after such a *firey* attack upon the Latin tongue, that it would be studied very little if any. It is even so. The catalogue embraces only three or four Latin authors of miner importance.— Whether these found a place in the course of study from their virtue, or were put in as a spice to the public, lest Oberlin should be too dissimilar from other Institutions to be considered worthy of patronage, I am unable to say; yet I am inclined to believe for the latter purpose.

The course of study, as revised in the fall of 1836, varies but little from that of the preceding year. This last revision is supposed to be satisfactory and immutable. As it is professedly the main object of this Institution, to educate young men for ministers of the *New Presbyterian order*, perhaps no one could find fault, provided the course of study was strictly adhered to, but this is far otherwise. Students often enter the Theological Class, wholly incompetent to teach a common school, and even then they are permitted to run through their Theological course in a sort of hap-hazard, or culling manner. Others too, have been allowed to enter the Collegiate Classes, without a knowledge of the studies laid down in the Report, as belonging to the Preparatory Department.

In short, what they term a "*cross-cut*," or "*shorter course*," is open for Students to pursue, if they consider themselves too old, or are too self-conceited in their already acquired abilities to go through a regular course. What effect such measures will have towards filling the ministry with illiterate men, to prevent which, Oberlin was profes-

sedly established, I leave to the decision of the public. As it is well known, this Institution *pretend* that they possess superior advantages for giving indigent young men a liberal education. But I verily believe no Institution in the land affords so few advantages for the study of literature and the sciences, as Oberlin, and I believe this is a notorious fact among the Students. The College Department is wholly, totally, and altogether subservient to the Theological, and is of course designed to be an introduction to the study of Theology. The course is so filled up with Biblical and Theological studies, that there is but little of consequence left, still by diligence and close application, there might be something derived advantageous, had the Student the command of requisite time. But even this is denied him. The time of recitation often has to give place to other things. For days together recitations have been suspended on account of labor; and very often on coming together for the purpose of recitation, on the motion of some hair brained individual, who might think himself visited by some special agent, all operations have been suspended for a "season of prayer," which not unfrequently has continued for days, praying the Lord oftentimes, to assist them in their studies, and give them knowledge; yes, that *knowledge*, too, which lies within their grasp, and of which they might avail themselves would they but use the *proper* and *appropriate* means. And again, Students in the Preparatory and Freshman classes, if enabled to obtain their lessons, derive very little knowledge from their teachers; for Theological Students, who are *too proud*, or *lazy* to perform manual labor for a livelihood, or on account of their piety, are set over them as instructors, while they often times know less than those Students they so ceremoniously pretend to teach. Again, if a Student is enabled to secure, both his lessons and in-

structions, for a time, he is not warranted in concluding that it will be so for any considerable length of time, for if he is not called out to labor, for days together, the societies of Abolition, Moral Reform, &c. &c., together with a thousand and one religious ones come in for their full share; for it is certainly a notorious fact, that in Oberlin, there is but little time for *real* study. It might be supposed that an individual could neglect these numerous associations and attend to his studies: to be sure he *could*, but he would do it at the sacrifice of his reputation, for an individual who does not go *heart* and *hand* into all the measures of Oberlin, is not desired to remain in the place. That Students should be induced to neglect their studies, under such circumstances, all can no doubt readily see. A Student being placed where he is thus constrained to neglect his studies for society's sake, can have but little time for *that study*, which will qualify him to "govern men, and serve the state."

The Manual Labor Department deserves a passing notice, as it is held forth as one of the prominent features of the Institution. The professed object in connecting Manual Labor with mental discipline, was to give educated men strong physical constitutions, and to afford the indigent, opportunities of education; but that it was a means made use of more particularly *to build up the Institution*, will be readily seen by the course pursued. It is not my business here to discuss the utility or inutility of Manual Labor Institutions. I take it for granted however, that the labor should not be too fatiguing, or absorb too much of the attention of the mind. Nearly all the labor since this Institution was first established, has been chopping, logging and burning brush; and this too, a great portion of the year, *ankle deep in mud and water!* How beneficial such labor must be to a Student, and how pleasurable the transition

from log-heaps and burning brush to books, is better imagined than described.

This farming labor, in most seasons of the year, is so *unprofitable* and *laborious*, that comparatively but few Students work at all; none, except those whose pecuniary circumstances necessitated them to do so. Those who have a knowledge of Architecture, may receive at present, some benefit from the privileges of manual labor, but since the Institute buildings are erected, and building in the Colony is abating, they will soon be obliged to give up manual labor *entirely*, or plod in the mud with those who are already obliged to do so. And even this cannot be done to any very considerable extent, unless the Institute farm should be enlarged, for it has been so far reduced by selling it off to colonists, that they are now unable to supply one half of the applicants with labor; and there is not much hopes that they will enlarge their farm, since they have sold it off for from one dollar fifty to two dollars fifty per acre, and now cannot obtain it again short of twenty-five dollars per acre. There being no water power, consequently no manufacturing, or mechanical operations can be carried on with advantage.

Therefore, having nothing but the farm to keep in existence the manual labor department, and this being small, and when cleared, only adapted to grazing, will afford labor to but few persons, and that too, but for a small portion of the year. The truth of the foregoing observations, appear to have been apprehended by the managers of the concern, who have made an effort to manufacture silk, by cultivating the Mulberry, but from *their* condition, I should infer that they would meet with a failure in this project, from the fact that more than one half of the shrubs are dead, owing to the inefficiency of the soil: enough however may be ma-

tured, for the employment of the girls already in the Institution, who can be spared from the boarding hall.

The slackness and indifference with which the Manual Labor Department is at present conducted, is sufficient evidence of their convictions in reference to this department. They are doubtless aware that money enough has been already squandered in draining the land, &c., in order to fit it for cultivation, and in making the place worthy the abode of human beings. Indeed, so far has this department degenerated, that Students generally work *when, where, and as much, or as little as they please*; and the Institution already require money for board *in advance*, without giving any pledges for affording work.

Thus we find that this boasted, “*glorious prominent feature*” of the Institution, is but a shadow which has been a *magnet* to draw young men here, and gain celebrity for themselves. Thus it will be seen that indigent young men wishing to acquire education, will not be much benefited, either in the acquisition of *real useful* knowledge, or by the facilities afforded for manual labor. In short, *this ‘wolf in sheep’s clothing,’* through their agents, and reports, have sung loud and long, the story about Professorships; but it is all song, all report, and no reality. Law, and political economy, are trumpeted forth as prominent studies, apparently with no other object than to gain notoriety. Law, as yet, forms no part of study here; it is very possible, however, that it may yet be introduced, for the purpose of subserving Professor Phinney’s views of the government of the Deity.

The study of political economy, and the science of human government, I have every reason to believe will be as scarce in Oberlin, as provisions are to its inhabitants.

Belles-Lettres, finds no judgement here--the great show, and talk about it, in the enumeration of professorships, year after year, notwithstanding.

On the arrival of Mr. Buchanan, a talented Kentuckian, as Professor of Mathematics, in the summer of '36, anticipations concerning this professorship, were thought to be in a fair way for being realized; but because he did not indoctrinate the students, on the subjects of Moral Reform, Abolitionism, &c. &c. (although an abolitionist himself,) in connection with his professorship, and permit his time for recitations to be taken up in religious exercises, he was treated with marked indifference and abuse. Thus rejected and abused, Mr. Buchanan resigned his commission, and returned to a land more congenial to his character.

The catalogues and annual reports of the institution, are also mere hypocritical representations of its prosperity. The report of 1835, represented that near *three hundred* students were members of the institution; and a circular issued about the same time, represented the institution as containing *five hundred* students, when the truth is, that there has never been either of those numbers of students here at any one time. True, there has been a great influx and reflux of students. Many individuals have entered the institution, but it has often been but for *a day*. The catalogue of 1836, is but little better, if as good, as that of the preceding year. About one half of those who were reputed to be students in the catalogue of 1835, are not to be found in that of 1836, and not more than one half of those recorded in that of 1836, are to be found in Oberlin, at the present time.

The same catalogue, (of 1836,) after summing up the number of students at Oberlin, says, that "this number (313.) does not include about *eighty* preparatory students."

transferred to the high school in Elyria, and to the branch institutions of Sheffield, Austingburgh, and Abbeyville. Perhaps this statement, with a little pruning, might at the time, have been nearly correct; but how stand these branch institutions now? Abbeyville institution, with the notorious Amos Dresser, as principal, died a natural death last fall. Elyria High School has become *defunct*, by the defileation and withering influence of a *principal* from Oberlin. Sheffield institution, reasoning from analogy, will soon follow the same fate.* As for Austingburgh, I know nothing definite; but since she has lost her most competent instructor, we may be assured that she does not rest on a stable foundation.

But let us return to Oberlin *proper* again. We see how and why it is, that so many young men come to Oberlin under false impressions, and are then constrained to leave. True, some remain, either for the want of means to leave, or from the compulsion of *pious* friends. And if students have sufficient funds to bear the expense of removal, they must summon up the courage of an Alexander, so great will be their battle with *mud, water*, and "corduroy bridges," before they can get out. Yet, notwithstanding the miserable communication to Oberlin, students, after being fed awhile on *gravies, gruels*, Graham bread, and salt—or more properly *black salts* and *saw-dust*—and finding themselves disappointed in almost every respect, they make the resolve to quit the place at all hazards.

Thus it has been since the first establishment of the institution. Young men after having witnessed what manner of persons Oberlinians are, have preferred to seek other insti-

* Since the above was written, intelligence has arrived that Sheffield has also gone down.

tutions, where useful studies are pursued—competent teachers employed—sufficient time given for study—and the hours for recitations *properly* employed.

BOARD AND MODE OF LIVING.

What blessings thy free bounty gives,
Let me not cast away;
For God is paid, when man receives;
T' enjoy is to obey.

Pope

HISTORIANS determine in part, the degree of civilization of a country or a nation, by the *kind*, *quality*, and *quantity* of their *food*, and also by the manner in which it is prepared for consumption. This rule applied to Oberlin, would leave them somewhere in the neighborhood of *barbarism* and *pagan custom*. An appeal to facts, will satisfy us of the truth of this observation. The managers of this institution, in attempting to carry out, what is commonly called "The Graham System," have run to very singular extremes. I suppose this system is so well understood, that remark about it is unnecessary. Suffice it to say, however, that if Oberlin may be taken for a criterion, it consists in seeing *who can live the longest*, and eat the *least amount of wholesome food*. Upon this is built another system. Whether it was designed for any other sphere than Oberlin, I am unable to conjecture, yet it is questionable whether it would be received in any other community. In honor of the au-

thor, and in contradistinction from the "Graham System," it may be called *Finneyism*.

It consists almost wholly of a compound of sour, heavy bread, and salt, gravies, gruels, milk and water porages, crust coffee, &c.

For months together, (dating from my first arrival in Oberlin) students, to the number of thirty or forty, were fed principally on coarse heavy sour bread, and salt! and down to a later period, bread and salt has often constituted the only diet, for meals together. It may be supposed that *butter* would have made our meals much more acceptable, had we have had it. Yes, indeed, we have had butter through such seasons, but when set on the table, though not used, its odor was often such, as to destroy the *exquisite luxury* of eating *bread and salt!* When the butter has been thus too unpalatable to set before us, it has been forced down us, by mingling it with dishes which we were obliged to eat, or *do worse*, if we remained in Oberlin. Bread is generally termed "the staff of life," but *such bread* may with propriety be called the *curse of life*; for when they have had good materials, the product has not been worthy the name of bread--and the reason is obvious, as we shall soon see. When the bread had become so *unpalatable* and unhealthy, that we found it impossible to subsist longer upon it, a meeting was called and measures were proposed, to ascertain, and remove the ground of our complaint, and to our astonishment, individuals employed in the cooking department, stood up and testified that the steward, in making bread, boiled and mashed old crusts, and then stirred in new flower, and by putting in the gravies usually left after eating, new bread was again made. Thus the mystery to some extent, was solved. It may be somewhat interesting to those unacquainted with the operations of the culinary depart-

ment, to learn something of the manufacture of the gravies before noticed.

By analysis, it is found to consist of flour, hot water, and a little grease of some kind. The inventive genius of the steward, was ever active, and 'necessity being the mother of invention,' an improvement was discovered in making gravies. He found, that by stirring flour into what is usually called 'pot liquor,' (water left in a kettle after having food boiled in it) a gravy would be made answering all purposes.

How *clean* and *wholesome* such a composition must have been, and especially when we contemplate it as being used in the manufacture of bread, must be left for the imagination of the reader. As for their water gruel, milk and water porages, crust coffee, &c., they are really too filthy and contemptible to merit a comment. They are usually known among the students, by their appropriate names, such as *swill*, *starch*, *slosh*, *dishwater*, &c. &c. One of the above, with an *apology* for bread, constitute the essentials of each meal. If this course of diet is ever deviated from, it is then only an aggravation, from the fact, that the quantity of food is so illy proportioned to the number of students. It may be inquired, how students can sustain life on such diet. The fact is, it is with students here, very much as it is with an individual who is endeavoring to habituate himself to the use of tobacco. At first, the food makes him sick, but by the constant use of it, he is enabled to eat it with less disagreeable results. However, if students could not purchase other articles of food at the stores, tavern, &c., it would be utterly impossible for many of them to sustain their healths, if not their lives, or be obliged to leave these "heights of Zion."

Perhaps we should have less cause for complaint, if students only received an equivalent for the price required for board; but this is not the case. Prof. H. Cowles, declared when board in the ‘commons’ was ten shillings per week, “that the provisions for the tables cost only fifty-four cents to each person, per week,” and that the surplus was given to the Female Department, for their services, and for the rent of the house, use of dishes, *wasterf materials*, compensation of the steward, &c. &c. Students are occasionally disposed to grumble a little about their fare; but a course is pursued which puts a *quietus* upon all complaint. Says Prof. Cowles, “When I hear a student muttering about the quality of his board, I immediately conclude that one of two things is true of the individual—either that he has been the babe at home, or else, thinks by grumbling, to make folks believe that he has been used to living high.” When one of the Professors have been known to have made a remark of this kind, there is not moral courage enough generally among the students to resist it—such are their developments of reverence: and thus this course of diet is submitted to almost without a murmur on the part of the mass of the students, although detrimental to their healths—insomuch, that the people of the neighboring towns have become so well acquainted with the effects of Oberlin diet, that they can tell whether a young man is from Oberlin, as soon as they can see a *leak, lean, lantern-jawed visage!* The students of Oberlin have received *many* curses and *some* blessings, for going out on the Sabbath, for the purpose of “laboring” in the adjacent towns. But when we take into consideration the fact, that at such times they get something to eat, I think no one will complain. This system of living is by no means confined to the ‘commons.’ The public house of the place, follows close in the wake; for even this

concern is under the direction of the author and advocate of this truly strange system.

No spices, no seasoning, no tea or coffee can be had by townsmen or travelers, by saint or sinner. However, this is far, very far superior to the boarding house commons, for the latter is but little better, if as good, as '*State Prison FARE!*' And in reviewing our wrongs, and considering the conduct of the authors of this poverty stricken table, we are led to cry out, in the language of the Poet—

Oh ! wond'rous age, surpassing ages past !

When mind is marching at a quick-step pace;

When steam and politics are flying fast,

When roads to *rails*, and wine to tea gives place—

When great reformers race, and none can stay 'em—

Oh ! Adams, Tappan, Burchard, *Finney* and Graham !

Sirs, *Finney* and *Graham* first—'twere shame to think

That you starvation's monarchs, can be beaten;

Who've proved that *drink* was never meant to *drink*,

Nor *food* itself intended to be *eaten*—

That Heaven provided for our use, instead,

The *sand* and *saw-dust* which compose your bread.

A startling truth !—we question while we stare—

A ling'ring doubt still haunts the imagination,

That God ne'er meant to stint us in our fate;

No doubt a prejudice of education.

For fact is fact—this ought to make us humble—

Our *brains* confess it, thought our *stomachs* grumble.

But why on us, pursue your cruel plan ?

Oh why, condemn us thus to *bread* and *water* ?

Perchance you reckon all the race of man,

As rogues and culprits who deserve no quarter;

And 'tis your part to punish, not to spare,

By putting us upon *State Prison fare*.

All flesh is poison, in your sapient eyes,
 No doubt you're right, and all mankind are wrong;
 But still, in spite of us, the thought will rise,
 How, eating poison, men have lived so long !
 May hap you call it a *slow poison* then,
 Which takes effect at three score years and ten.

Our table treasures vanish one by one,
 Beneath your wand, like Sancho's they retire;
 Now stakes are *rare*, and mutton chops are *done*,
 Veal's in a *stew*, the fat is in the *fire*,
 Fish, flesh and fowl are ravish'd in a trice—
 Sirs Finney and Graham ! cannot one suffice ?

When wine was banished by your cruel fates,
 Oh ! gentle tea, for thee I trembled then;
 "The cup which cheers but not inebriates,"
 Not even thou must grace our boards again !
 Imperial is *dethroned* as I foreboded—
 Bohea is *dish'd*, Gunpowder is exploded !

Venison is vile, a cup of coffee curst,
 And food that's fried, or fricasseed, forgot;
 Duck is destruction, wine of woes is worst,
 Clams are condemned, and poultry's gone to pot;
 Pudding and Pork are under prohibition,
Mustard is *murder*, *pepper* is *perdition* !

But dread you not, some *famished foe* may rise,
 With vengeful arm, and beat you to a jelly ?—
 Ye robbers of our vitals' best supplies
 Beware ! "there is no joking with the belly,"—
 Nor hope the world will in your footsteps follow,
 Your *bread* and *doctrine* are too hard to *swallow*.

CONNEXION OF MALE AND FEMALE DEPARTMENTS.

IT is well known that the male and female departments are connected in this Institution. The professed design of this connection is, that the female influence may mould, refine, and soften the manners and habits of the male sex; also, that they may have an opportunity to cultivate their virtues together, and thus stay themselves against *future* temptation. Another, but more secret object of the connection is, that the female pupils may be duly prepared, in due season, to enter the missionary field, with such of their brethren, as are so highly favored of Heaven, as to be commissioned and sent forth.

It is also well known, that the connection of the male and female departments at Oberlin, is an experiment, and that similar experiments in other Institutions have failed.

The public, therefore, may be anxious to know how it is, that Oberlin does, or can sustain this connection, especially when so little restraint is exercised over the students.

I shall, therefore, attempt to settle these queries by delineating *facts*, touching this connection, and then leave fathers and mothers to draw the conclusion, and decide whether they will send their sons and daughters, and *especially the latter*, to Oberlin, to obtain an education, or even to prepare for the missionary field.

In the summer of 1835, and previous to that period, gentlemen and ladies boarded, roomed, and *lodged* in one and the same building. It was also a customary thing for them to visit each other at their rooms; and the gentlemen were

not unfrequently kind enough to build the ladies' fires for them *before they were up* in the morning, &c.

During this period several cases of *lewdness*, and *extreme depravity*, were exhibited, under circumstances where they could not be covered or concealed. It might be advisable for the sake of the chaste reader, to give "*the go by*" to all of these cases ; yet I will venture to mention one, which was that of a young lady who repaired to the room of a young gentleman at a late hour of the night, and solicited of him a *share* in the benefits of his *couch*. In short, the sequel of this transaction is, that she not only *solicited* a share, but did *absolutely obtain it*. I might relate many more cases of a similar nature, if not of a deeper die—but I forbear.

The officers of this Institution, and others connected, boast a vast deal about the *objects* they have in view in sustaining the connection of the male and female departments, and of their *success* thus far ; of the healthful, moralizing, and refining influence of the ladies upon the gentlemen, as exerted in their company, at recitations, and at table, &c.

A few facts more will suffice to show us the *tendency* and *extent* of this "*refining and moralizing influence*."

Young men and young ladies are seated promiscuously at table, in the dining hall ; and this generalizing creates no small anxiety on the part of "some of the more discreet young ladies ;" for, after having become acquainted with some brother, who may have given some accidental look, or bewitching smile, which the "discreet sister" may have interpreted as one of preference, she on returning to a second meal posts off in search of her new admirer. And again, the young men in their turn, seem ever and anon, troubled with *this 'still small voice.'* Again, as soon as a young lady enters the Institution, she is taught, that ex-

cept she is prepared to drink down any dose of Oberlin sentiment which they in their good pleasure shall be disposed to administer, she cannot be respected or tolerated in Oberlin for any very considerable length of time. She soon learns to give her decided preference and attention to the young man who may have proved himself an abolitionist of the deepest die. And if he chance to have been so fortunate, as to have received a cow-hiding, or coat of rotten eggs, he then becomes indeed an object of their highest adoration.

Although a brother of this character may be an object of their highest adoration, yet he is by no means the only object of their worship. The negro student comes in for his (or her) full share of their homage. A young lady who is so highly favored, as to obtain a seat at table, by the side of one of these "southern gentlemen," especially if he be a fugitive from his master, she is then considered a 'sister indeed, in whom there is no guile.'

The next fact which I shall notice, showing the utility of this peculiar connection, is that of a young man who entered the Institution something more than a year since. It was well known that he was a "poor, wicked, unregenerate sinner." Yet, notwithstanding this, but a few weeks had passed away, before his insinuating manners had won the entire confidence and affection of one of the "more discreet young sisters." Visits became more and more frequent, and sweet epistles multiplied, until the young lady became so enamoured with him, that she could not study with any degree of success. Being myself intimately acquainted with 'one of the parties at interest,' I was permitted to peruse some of this "sister's" correspondence, of which I can testify, that it was of the most pathetic and touching kind. To come to the sequel of this affair also,

this female pupil is deserted by her fond admirer, and left with disappointed hopes, and blighted prospects; in short with a broken heart. This young lady, with a multitude of others in the Institution, who are in similar difficulties, would no doubt disengage themselves from those contagious influences communicated at occasional visits; but this daily, twice, and thrice daily meeting at table, recitations, &c., is enough to keep the heated imaginations of such persons continually excited.

The next case which I shall mention, is that of a Theological Student, (formerly a traveling agent for the Institution,) who has entered into matrimonial engagements with several different ladies, and at several different periods of his theological course; and they poor, broken hearted creatures, have in consequence, left the Institution, almost resolved to lead lives of celibacy. The last object of his affection, is that of a young lady from the western part of New York, who came to Oberlin about two years ago, and was then betrothed to a gentleman in the vicinity of her former residence. But this *young Solomon* soon seduced her from her previous engagements; and she also, as in the case before mentioned, could not pursue her studies, and by the advice of the "Lady Superior," has returned to her parents. But her absence produced no very desirable effect upon the mind of the theologian. He therefore followed the advice given to his beloved, and has gone in pursuit of his "best part of the world."

A third instance which I shall notice, is also that of a theologian, who is yet a member of the Institution, and who married one of the Institute Sisters something more than a year since. Previous to his marriage, however, there was a circumstance occurred which caused no inconsiderable excitement among the ladies of the Institution.

The circumstances were briefly as follows. A young lady (after listening to an anti-slavery address) was reported to have seen a ghost, apparition, or hobgoblin of some kind, enter her bed room at a late hour of the night. She affirmed that she "spoke to *it* but *it* answered not." She arose from her bed, clad in the customary habiliments of the night, and escaped from the room.

The cause of this *most wonderful* phenomenon, was soon after discovered, when it was ascertained that the aforesaid Theological Student was seeking the bed-room of his "*intended*," and amid the darkness of the night, had accidentally found his way into the room of this hitherto unhappy creature, who supposed herself haunted by some dark spirit. Another general feature of this connection, which I do not deem expedient to let pass unnoticed, is the intimate association of whites and blacks. As facts touching this point, are more fully delineated under the head of Abolition, I will simply remark here, that negroes (male and female) commingle with their white brethren and sisters, in all of the Institute associations, parties, visits, rides, walks, &c.

The following question, which has been frequently discussed among the students, may serve to show the intense anxiety that is manifested on "the marriage question," as it respects the present and ultimate results of the connection of the male and female departments, to wit: "Is it expedient for students, while such, to make pledges of matrimony?" After warm and animated discussions, the Faculty decided that it was not *generally* expedient, until the student shall have commenced his theological course. Thus, as one would very naturally suppose after this decision of the Faculty, the theological students were turned loose among the 'lambs of the flock,' to seek from thence helpmeets qualified for the labors of the missionary field. Prof.

John Morgan leads off first. He, a man of gray hairs, who had already buried two wives, after many manoeuvres, of which I shall not attempt a description, marries a young lady some eighteen or twenty years of age. Since this affair, theological students have been very assiduously engaged in following the example of their Instructor.

And surely their advantages have been good for the purpose of gratifying their wishes—occupying the same building with the ladies, and having free access to their respective apartments. In order that we may know something of the progress and studiousness of these hymeneal pupils, I will give a few cases of recent occurrence, as additional proof of the *utility* and *happy* effects of this connection. The young gentleman before mentioned, as having won the affection, and deserted one of the “discreet young ladies,” of the Institution, merits a second notice.

Soon after his return to Oberlin, in February last, it was rumored that another of the fair sisters had become entirely captivated by his alluring, irresistible, and all-powerful gentility, and *polite piety*. (For he had *now* become pious.) New troubles in the Institution soon confirmed these rumors. It seemed that the gentleman had obtained permission of the “Lady Superior,” to wait upon the young lady to a distant place, for the purpose of attending a “protracted meeting;” but instead of attending the meeting, they repaired to a public house, and took up their lodgings during the continuance of the meeting. On his return to Oberlin, he was called before the Faculty to answer for his absence from meeting, and for his presumption in stopping at the public house among “sinners,” instead of calling upon some brother; also, for spending a very considerable part of the time with the lady in her apartment, where they entertained themselves by *playing*

games of chance, drinking wines, &c. And he not being a Theological Student, was publicly censured by President Mahan, who stated that, “*for his part, he dare not suffer himself to visit a young lady at her room alone—especially where there was a bed*, as he should in that case, place himself in the attitude of temptation, and therefore, God would not succor him, but leave him to fall.” I think the reader will readily see that this statement, or acknowledgement of President Mahan’s, argues very poorly for the chastity or purity of his own mind, as well as that of the Female Department. After this public reprimand, things were quite calm for a time; but soon after a second trial was had for other supposed immoralities. These repeated reprimands from the *Faculty*, created quite an inquiring spirit among the Students, why it was, that the *Faculty* had become, all at once so tenacious, strict, and rigid with *this* loving couple; but inquiries were soon satisfied—when it was discovered that this young lady of “sweet sixteen,” had stolen the heart and affections—though unconsciously, and undesignedly, of the *Principal of the Preparatory Department—a Rev. youth of only thirty-two!* *Divers means* were now used by the Faculty, to drive from the place the *prefered* one, and to persuade her to give her affections to her *Teacher*. The strongest and most ardent affections of the young man were now called forth; he was very assiduous and attentive in his addresses—opposition had raised his ambition—he could not bare the thoughts of a rival—and he determined to *rule or ruin*. Time passed on, and the young pupil had evidently gained the uppermost seat in her affections. The effect of his victory was apparent in the countenance and actions of his antagonist. This reverend youth had resolved, however, to make *one* more effort: accordingly, he retired to his

room to meditate what course to pursue : he walked his room—then reclined upon his bed—hour after hour passed away—being weary and unconsoled by *one* gleam of hope, he sought to sleep, but sleep fled from him : finally, he arose, and committed the gushings over of his heart to paper, and addressed it to the object of his unrequited love. It was truly touching and pathetic, and was marked with many heart-felt emotions, similar to the following : “O ! my dear E—n, I am in affliction ! I am in trouble ! I had retired to bed but could not rest ! The hours pass heavily and slowly by—and O, my dear E—n, I must tell you that you are the cause of my misery. It is in your power to relieve me ; will you do it ? I cannot be happy unless you do,” &c. But even this affectionate epistle accomplished not the desired object. When it was ascertained that no efforts could prevail upon the young lady to forsake her ‘first love,’ and that no opposition could abate the zeal of the young man, it was then that a new expedient was tried.

The young lady was requested to leave the *Institution* and return to her parents in the state of K——y. It was also determined that this Reverend youth of the *Faculty* should accompany her.

This decision seemed for a time to baffle the skill, and defeat the plans and expectations of the young couple. Meetings were frequent—divers measures were proposed—but none seemed to warrant success. It was finally mutually agreed between them, that there was no safer alternative, than to submit to the decision of the Faculty, with the mutual understanding however, that she was to treat this Reverend member of the Faculty, when on their journey, with the greatest coldness and most marked indifference. Accordingly, on the 22d of May, the young lady took her

final departure, accompanied by her two admirers—one only for a short distance. On their departure, some little controversy was had, for the purpose of settling which should be favored with a seat by the side of the lady. The young man finally succeeded in obtaining it for the little distance he designed to go. Thus matters were on their departure: what the ultimate results will be, time only can determine.

Thus, too, I have given another case of this truly happy influence and favorable results of the *Oberlin* male and female connection. Here we have a Professor so enamored, that he is obliged to suspend his Professorship; and after having been rejected too, resorts to means like the foregoing to wreak revenge on his rival, by obliging her to accept his company, unprotected and alone, for the distance of upwards of *four hundred miles*, and at the same time holding the rod of expulsion over the devoted head of the young man, should he leave the Institution to accompany her himself, well knowing that were he expelled, he had nothing to expect, but disinherison at the hands of his parents, as I shall show under another head. But comment is unnecessary; I relate facts, with the expectation that the public will consider them perfectly, and act towards Oberlin Institution accordingly.

Another still more revolting case, is that of a student, S. W. Smüller, who was brought before the Faculty for the alleged crime of having seduced, and wickedly cohabited with a pious young lady residing in a family where he lodged. I understand that the examination was thorough, and was closed by the denial of the charges on his part, and with affirmations of the truth of them on the part of others intimately concerned. But it seems that this young Moral Reform lecturer was not contented to stop here; for soon after the excitement, occasioned by previous developments,

had abated, he finds his female associates in the persons of several young ladies, formerly from New York city—now occupying a room in the interior of a shoe-shop. Whether they were milliners or mantuamakers, or tailoresses, or —, when in New York, I am unable to say ; yet common rumor says, that they were ; and judging from their general deportment, I am inclined to think that it was even so. It would be expected, that in a community like this, where the most flagrant crimes are smothered by a simple denial, or confession, and the guilty received into full and perfect fellowship, and entrusted with all confidence, that an individual convicted of the most revolting crimes, would meet with the same reception and indulgence, with that of the most virtuous and unimpeachable character. So we find it in this case, notwithstanding this community had had enough of this individual to have excited their caution ; yet he is still retained as a brother, and suffered to visit these New York misses at his pleasure, where with closed doors and muffled windows they associate until any hour of night that might suit his pleasure. But enough of this individual, and indeed I might add, enough too, of these abominations; yet I will simply say, and that too without particularizing, that licentiousness, debauchery, and depravity, have been exhibited in a multitude of instances and in almost innumerable ways. If I were to continue to specify, I might note the public house of the place, as one that would well bear the appellation of a brothel : but the foregoing must suffice. I could well continue this dark picture, but I forbear. Feeling anxious, as I most certainly do, that the accused should be heard in their own defence, and as they can have no objections to their own testimony, I submit it, as contained in their confessions, recorded under the head of "*Conduct and Character of the Church.*"

CONDUCT AND CHARACTER OF THE CHURCH.

IT will not be expected, neither will my prescribed limits permit me to go into a minute detail of the peculiar “New Measure” sentiment, as believed and promulgated by the managers and members of this Institution and community. I may, and I may not, have occasion to call in question their strange and peculiar doctrines ; but I *shall* have occasion to call in question their conduct. The reader may be assured that it is not my object to contest, or contrast Theological views with the Church, in this work, for such is surely not my design.

The standard of the Christian Church generally, was formerly too low, and worldly, to suit the piety and zeal of the present inhabitants of Oberlin. They therefore ‘came out from the world,’ and have set themselves up as a ‘*peculiar people* ;’ as the favored of Heaven—as those into whose hands God has entrusted the destinies of this nation, who are to new measureise the inhabitants of the “Great Valley of the Mississippi.” I suppose it unnecessary to go into particulars respecting their conduct abroad, professedly to forward their objects. I shall confine myself therefore wholly to the Church and Institution at Oberlin. As I have no doubt but that the public, and especially the Christian Church, would be glad to know what the real effects and results are, of the combined influence of a Church, made up of such characters as compose this community, when established upon “consecrated ground,” ‘with none to molest or make afraid.’

I will commence with the state of the Church at my first arrival in the summer of 1835, which was soon after that of the “almost supernatural *Finney*.” At that time every man seemed to have set himself up as his brother’s judge ; each one calling in question and criticising the most (supposed) sacred performances of another.

But for a time all animosities and difference of opinion ceased, and a mutual agreement was made, that Mr. Finney should receive their homage in future. Accordingly, the ladies must have a weekly lecture on “Moral Reform,” one on the Abolition of Slavery—another on “Tight Lacing”—instructing them how they should cut, make, and wear their clothes. All the operations of the Institution must be suspended to witness the astonishing legerdemain of proving that tea, coffee, spices and pepper, were injurious ; that animal food “was never intended to be eaten” ; that to use the products of slave-labor, was a sin against God, and that any one who should use them, could not be a Christian—that God’s frowns and indignation would rest upon such an one!—that all finery or elegance of dress was an abomination in the sight of God.

After listening to these lectures, Students and Colonists were seen with their coats and waistcoats off—cutting off the extra row of buttons in front ; also, those commonly placed at the hips, and on the bottom of the skirts. In short, these topics for a time were the order of the day. These subjects having been thoroughly discussed, differences in theology were now to have their turn. And surely these differences could not be otherwise than great and numerous, since the doors of the Church were open to members of all “evangelical denominations.” Accordingly, one of the questions to be settled, was that, referring to “infant baptism.”

It was agreed that one hour of each Sunday should be appropriated for this discussion. The order of the discussion was to be as follows, viz : Pres. Mahan was to select such scripture as should be thought to favor the doctrine of infant baptism, while those differing in sentiment should state objections as he proceeded. According to this arrangement therefore, the congregation were assembled on the following Sunday, and Pres. Mahan was listened to for a time with due attention by the colonists ; but before concluding, and while yet speaking, one of them who differed with him in sentiment on this subject, gets up and cries out, “I dont believe in throwing water on to babies !” Some half dozen voices are now heard at once, “take care there brother !” that’s blasphemy ! “I dont care” replied the first, “I wont be *choked down!*” Another brother now jumps up and declares that Infant baptism is *sacred!* and that any man who will consent to baptise a person after having been baptised in infancy, “*sins against God Almighty!*”

The Pastor of the Church, who now begins to think it time to act in self defence, comes forward and answers to the last speaker, by saying that he would not have sentiments of that kind advanced here. “ Well (says his antagonist) that’s my opinion.” “Cant help that sir, (replies the pastor) I wont hear it, for I am one of those very men *myself*; yes, sir, I baptise persons the second time if they wish it.” Thus this discussion continued for a short time, and then adjourned *sine die*, with a mutual desire that these things might be kept from the public, in consideration of the high stand they had taken.

The right and wrong of the use of the products of slave-labor was now to be discussed : accordingly a time was appointed for this discussion. After meeting together for the

discussion, Pres. Mahan arose, as usual, and expressed his views. After he had concluded, a theological student arose, and had the “presumption” to differ with him in opinion, on the question in dispute ; and in alluding to some positions assumed by the President, took the liberty to treat them rather sarcastically. The President then arose, and after expressing his own disapprobation of the remarks made by the Theologian, added that such remarks ought to receive the *frowns* and *execrations* of the audience. The “self-esteem” of the Theologian now predominating, he arose and asked pardon of the President, who did not appear disposed to grant it. The meeting then adjourned. The young Theologian retired to his room, and from thence to bed ; but he had displeased the President. The President had desired the audience, over whom he had great influence, to execrate his conduct. He had asked the President’s forgiveness, for his presumption, but his prayer had found no bowels of mercy, no bowels of compassion there. These reflections were too much for the endurance of “poor frail human nature.” He therefore gets up in the dead of night, and seeks the depths of the forest, as a hiding place, where he might weep and *die*. The next morning on repairing to his room, his absence was discovered. The cause of his absence was readily imagined. Pres. Mahan, therefore, called the Theological Class together, and after mutually agreeing that they would keep the affair as *secret* as possible, he informed them that they would have no more recitations until their absent brother should be found, if it was possible to find him. Accordingly the President and Professors, accompanied by the Theological Class, commenced their search. Every nook and corner of the woods, for the distance of a mile each way from the Institution, was thoroughly examined. He was then found about three

quarters of a mile from the Institution, lying very composedly by the side of a log. On being desired to return to the Institution, he declined, declaring his intention at the same time to remain, and die where he was. After it was found that no expostulations or entreaties could prevail upon him to desist from his foolish purpose, it was then proposed to try the efficacy of prayer. Accordingly, Mr. Jones being in possession of the strongest pair of lungs of any one present, was requested to lead in prayer. Being assembled under peculiar circumstances, the lungs of the pious man were now put to their utmost stretch; insomuch, that I heard him myself distinctly at the distance of three quarters of a mile. The efficacy of prayer was now supposed to be fully tested, and the poor disconsolate man revived once more from his lethargy, and reluctantly concluded to leave the spot upon which he had chosen to die, and return to his Theological studies ; and I am happy to add, is now laboring with much success in the ministry. Thus ended this discussion.

The next question presented for discussion, was the “doctrine of Christian Perfection.” The introduction of this question caused a mighty convulsion in the Institution. Sermons were preached by the different members of the Faculty, on the subject, some pro and others con. Students were one day concluding that they were not Christians, and that they were the next. At the termination of the discussion, several students came out and declared themselves as perfect as God. They, therefore, considering themselves too wise to be taught, left the Institution, resolving to ‘confer no longer with flesh and blood.’ The discussion of this question has been introduced at several different periods since, conducted and closed with about the same results with the first.

After having, as was supposed, thrown sufficient light on these subjects, the excitement somewhat abated for a time, with the declaration, that if any brother, or sister, should use, or provide any of the commodities heretofore mentioned, after having his or her conscience thus enlightened, or any brother who should go counter to the truths established in either of the other discussions, could not enjoy the *presence* or *favor* of God.

Occasional “flare-ups” were had after these discussions had measurably subsided, in which Christians were accused of coldness in the cause of Christ; and they, on the other hand, would excuse themselves, by saying that there was not impenitent sinners enough among them to keep up their zeal for the salvation of souls, &c. The fact is, a great part of their time is spent in listening to addresses and recommendations upon questions, which in attempting to carry out in practice, they have run to the most extreme lengths of superstition, madness, and folly. Yet it should be said in justice to the Faculty, that they teach that by precept, which they do not by practice; for while they say to their followers, “do not regard or follow the fashions, maxims, and vanities of this world in dress,” &c.; yet at the same time they are arrayed in their coats of black, of *thirty dollars cost*, &c.

Thus matters in the Church continued, alternately reviving up, and dying away, until the fall of 1836, when an examination was had into the state of the Church; and also respecting the Spiritual condition of a few reputedly impenitent sinners. It was found on examination, that the Church needed purifying, and that the state of the impenitent was somewhat peculiar, there being several connected with the Institution, among whom was one before mentioned, under the head of the connection of Male and Female Departments.

as the successful rival in love, and of whom I shall again speak in the proper place. Under these considerations, it was proposed to hold a protracted meeting. Whercupon, the operations of the Institution, as usual, were suspended ; and with President Mahan, C. G. Finney, and H. Foot, with several of their subordinates at the head, the meeting was commenced.

Nothing of importance transpired until several days after the commencement of the meeting, when after a sermon by President Mahan, which was followed up by one from Mr. Finney—the latter contributing not a little to fire the imagination. Amid the excitement, Mr. Finney made the following request, to wit : That all professors of religion present, who were conscious that they were, and always had been *hypocrites*, would now make it manifest by rising up. At first, some ten or fifteen arose ; he in the mean time plying fuel to the fire with all possible diligence. The excitement meanwhile increasing, and the cry kept up, “get up ! get up ! come—come, rise up ! up, up, up ! Come, better get up now, than to weep and howl in the day of God Almighty’s wrath,” &c. &c.

The alarm soon reached its zenith, and to his apparent joy, and to my surprise, about *two hundred* (as nearly as I could judge,) rose upon their feet—some crying, others holllooing and groaning, and numbers making confessions at the same time. But the excitement began to subside, and the Rev. leaders seemed gluttonised with joy and satisfaction.

It was then concluded that several days should be spent in making confessions, and in removing stumbling blocks, that all might have an opportunity of freeing their minds, making their feelings known, requesting prayers, &c. Here follows a list of the confessions, as they were noted down at the time, so far as the confused state of the meeting would

permit. On coming together again, all *hopeless christians* were now exhorted to make sure work for eternity—to break their hearts, and submit to God immediately.

CONFessions.

No. 1.—THE FACULTY.

No. 1. President Mahan confessed that he doubted whether he had ever been a christian—that he had never until now understood the christian religion, &c.

No. 2. Professor John Morgan said he had never known what practical, experimental religion was; but that he now purposed to seek for it; and that he had committed very great and grievous sins against God, by making an idol of his young wife, &c.

No. 3. Prof. Henry Cowles said he was apprehensive that he was as badly off as his brethren of the Faculty.

No. 4. Rev. George Whipple confessed that he had been very licentious and depraved in his habits, particularly in being very much addicted to the sin of *onanism*.

No. 2.—THEOLOGICAL STUDENTS.

No. 1. U. T. Chamberlin confessed, that he did, on leaving “Lane Seminary,” at Cincinnati, *steal*, and bring away with him a quantity of *Joiner’s tools*: also, that he had been so proud, that he had not prayed to God sometimes for the space of *three weeks*, because some of his theological brethren could *pray better than he could!* That he had been in the habit of pilfering—such as *robbing hen-roosts*, and lying, &c. &c., with a *gross* of other *gross* sins, too numerous to mention.

No. 2. Oliver D. Hibbard, (formerly traveling agent for

the Institution) confessed that he did not believe in the Holy Ghost : also, that he had been guilty of *lying*, with divers other species of hypocrisy.*

No. 3. George L. Hovey confessed having been very dishonest in his deal—of having **STOLEN**—of having committed almost every abomination ; among others of having *lied* when standing in the “sacred” desk when preaching the gospel—*preaching that which he did not believe himself!!*

COMMENT.—“It is impossible to calculate the moral mischief, if I may so express it, that mental *lying* has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his *professional belief* to things *he does not believe*, he has prepared himself for the commission of *every other crime*. He takes up the trade of a priest for the sake of *gain*, and, in order to qualify himself for that trade, he begins with a *perjury*. Can we conceive any thing more destructive to morality than this?”

No. 4. C. Stewart Renshaw, confessed of having *lied*—broken the Sabbath—of having been very licentious—of having been very hypocritical—of having eaten too much *Graham bread and gravy*, when dining in the boarding hall—also of having been proud in anticipation of his ministerial calling.

No. 5. E. G. Townsend confessed, that he too had *lied*, cheated, played the hypocrite, and in short that he did not believe the Bible to be of Divine origin : he also doubted some, the existence of a God.

No. 6. J. Warren confessed, that he had been guilty of

*Mr. Hibbard is now at the head of the Foreign Missionary Society at Oberlin.

almost every abomination ; among which were those of FORNICATION and ADULTERY.

No. 7. L. D. Butts confessed, that he had had no religion for several years ; and yet, although sensible of the fact, he had kept it hid from his brethren, &c. &c.

No. 8, 9, 10, &c. Allen Streeter, Thome, and others confessed sins of divers kinds and magnitudes.

No. 3.—*College and Preparatory Students.*

No. 1. Henry Fairchild confessed, having been so proud of his power in the conversion of sinners, that he had LIED and *misrepresented*, in order that it should appear that he was more successful than his brethren were.

No. 2. Charles Adams confessed, that he had been guilty of crimes of various enormities ; among which was that of having been in the continual habit of indulging in the crime of ONANISM for the space of SEVEN YEARS !

No. 3. William Dewey confessed, of having *stolen an apple*, and of having been *proud* of the *velvet* on his *cuffs* and *cloak collar*.

No. 4. Alexander H. Thompson (privately) confessed, that he was no longer a Christian—that he discarded the doctrine of the Divine Authenticity of the Scriptures—or the idea, that the Christian Religion was a *Holy Religion*, &c. &c.

No. 5. Mr. ——, a College Student, to put on the climax, confessed much licentiousness and debauchery : among which was that of *cohabiting with Beasts!!!*

No. 4.—*Confessions of Colonists.*

No. 1. Mr. James confessed, that he was an *Infidel*, and

had ever been since his first arrival in Oberlin—(a period of three or four years.)

No. 2. Joseph Marsh confessed of having lived in the constant habit of *abusing his family*—such as WHIPPING HIS WIFE, &c.

No. 3, 4, 5 and 6, and so on to the end of a long chapter, confessed sins, of all magnitudes, and characters.

Divers other confessions were made of similar import to the foregoing, but undue prolixity admonishes me to be brief. I will now notice a few of the confessions which were made in private groups. In one of these assemblies two other individuals acknowledged themselves guilty of *cohabiting with Beasts!!!*

Rev. S. F. Porter, a Theological Student, who has been a member of the Institution for nearly two years, and who was married a few months since, confessed that he held ILLICIT INTERCOURSE with his wife *previous to marriage!* and *rumor says* with his own SISTER, as well as with other *Institute Sisters*. These things have since so troubled this good man's brain, that they have produced partial insanity for several months—insomuch, that he has been entirely unable to preach.

Another Theological Student is known to have given *his wife POISON for the purpose of KILLING HER!* Yet notwithstanding this act—and the fact that he was living in *constant abuse* of his wife and family—which latter fact was well known to the Officers of the Church—still, on leaving the place, he received a letter of dismission, and one of *recommendation* to a sister Church.

Professors of Religion having been thus thoroughly dealt with, the poor impenitent sinners were now to receive their portion. Accordingly there was a long, strong, and *most desperate* effort made. Those preachers who were most

notorious for their success in the conversion of sinners, were now to employ the strongest powers of their skill. The *Law—Hell—Terror—Blackness*, and *Darkness*—were sounded loud and long ; but no efforts seemed to prevail—and they were about giving up as incorrigable, the impenitent for whom they had labored so ardently, when it occurred to them that they could bring down one of the first, by constraining him through selfish motives; and that should the residue remain still obstinate, they could dismiss them from the Institution. Accordingly they pursued this plan. The individual upon whom they were to make the first effort, had been guilty of a misdemeanor, which they construed into a crime : and it was known that he feared expulsion, as he had been sent here against his wishes by a pious father, who threatened him with disinherison should he be expelled from this Institution.

Accordingly, the vote of expulsion was passed by the Faculty, and one of their number appointed to inform the young man of the fact—presenting him virtually with two alternatives—either to submit to God or take leave of absence.

The young man seemed to be in trouble. The dilemma was before him—either to accept the terms proposed, which would entitle him to remain—or to refuse, and depart. He appeared to be alternately choosing the one, and refusing the other, and then choosing the other, and refusing the one.

When he looked at home, he saw nothing there but the frowns of an indignant father ; and when he contemplated the Institution in his present circumstances, he saw nothing but the act of expulsion staring him in the face. But even now he declared that his reason and common sense were opposed to complying with their requests.

He finally, notwithstanding, chose rather to obey their arbitrary mandate, and thus be re-instated—receive the smiles of reconciled enemies, and the approbation of an approving father—than to pursue the opposite course, and hazard the consequences.

Thus he was secured as was expected, and at the close of the meeting, it was ascertained that two others who were also impenitent, were hopefully converted : but three weeks had not passed away, before they had both *apostatized*. And the Faculty on learning this fact dismissed them both from the Institution. Thus ended the great and notorious protracted meeting held in the fall of 1836.

I will now give the outlines of a few cases of the conduct of Theological Students,* which I have witnessed myself when out at abolition conventions, meetings &c. The first that I shall notice, is that of a Theological Student, U. T. Chamberlin, the Secretary of the Oberlin Abolition Society. When attending the State Anti-slavery Convention, holden at Granville in the spring of 1836, on the second day of the session, who should arrive but our Reverend and famous Secretary. One of his first inquiries were, to know whether there were any indications of a mob. On being answered in the affirmative, our truly famous Apostle of Liberty, expressed his readiness to meet it, or even death, if need be. But “a change came o'er the spirit of his dream,” he now had an opportunity of making an exhibition of his bravery. At the moment when the mob made their attack, our hero was discovered to be ensconced behind the door of the house ; in short, our young Goliah excused himself for having deserted his *brethren* in the hour of peril, by saying that “he was a tall man, and be-

* I have felt constrained to give the facts relative to these individuals, although contrary to my original intention. See p. 36.

cause he wore a *white hat*; and therefore the mob would have taken him for a *D. D.!*?

We soon made our escape from the town, and had not proceeded far, before we were again attacked by some four or five persons, who were armed with rotten eggs.—Our renowned hero's faith was again severely tried. On being interrogated by them, as to our abolition sentiments, *he denied his faith in toto*, by crying out “No! no, I am not an abolitionist. No! no! we are not abolitionists!”

Thus our mighty hero, after having *denied his faith*, and rendered himself otherwise extremely ridiculous, reached Oberlin, where he was very assiduously engaged for several days in exhibiting his trophy of victory, to wit: the contents of one of those loathsome missiles hurled at us when engaged in our second combat, which had fastened itself to his hat, and which he had preserved for the distance of nearly one hundred miles, for the purpose of exhibiting it to his brethren on his return. Thus much for the honesty and heroic bravery of our Reverend Secretary.

Another instance of piety, or rather of contemptible hypocrisy, is that of two Theological Students, when at Poland, Trumbull county, in the summer of 1836. These two Theologians from Oberlin, stopped in the place for the purpose of spending the Sabbath. On Sunday morning, one of them went to a place several miles distant, for the purpose of preaching; the other remained in company with me through the day. During the absence of his friend, the latter stated to me, that “he and his brother had been to Pittsburgh for the purpose of being licensed—that they quarreled all the way there, and thus far back—that his brother was a *contemptible scoundrel!*—that as he (his brother) was in pursuit of a “call to preach,” he

wanted to stop and give a sermon in every town, for the purpose of trying his skill and securing a location; and that he had a mind to go on without him." In the evening his companion returned, and we all repaired to church to hear a sermon from the latter individual, agreeable to previous appointment. After entering the pulpit, he called to his brother to take a seat with him to assist in reading hymns, praying, &c. After the services were closed, and we had retired from the house, Mr. G**y said to me, that he had "*tact and eloquence enough*" about him to make a "*pretty fair prayer*," but that in this instance he was *so cursed mad* that he could not "*pray worth a snap!*" We then repaired to the house of a brother, and after the usual routine of reading, singing and praying, we retired. On the following morning, these "*love one another brethren*," had a very warm and contested *quarrel*; after which, Mr. T*****d called me one side, and not willing to be one whit behind, gave Mr. G**y his full due in his own coin.

After the controversy was settled, we all departed in company for Oberlin, and these "*be not angry with one another*" christians, pursued their journey, alternately riding in silent sullenness, and then quarreling and slandering each other's character. After arriving at Oberlin, their controversy was settled between them, promising fidelity in future. But each in their turn declared to me that they felt towards each other, as they had formerly done, but that they were obliged to put on the appearance of repentance, for the purpose of keeping peace, as preaching the gospel was to be their business, and they being members of the same church. These two individuals are now in the field laboring for the salvation of souls. Other cases might be given, kindred to the foregoing—but the above must suffice.

That the Church are to blame for retaining such mem-

bers, no one can doubt : yet the Church have not been altogether negligent, for some have been excommunicated for a disbelief of the Scriptures ; yet this, however, has been delayed for many months after their sentiments were fully known to the Church. Others censured for Sabbath-breaking, whiskey drinking, whipping wives, &c. It need not be wondered that such offences should be frequent in Oberlin, when we have learned the general character of its inhabitants. The Students for the most part are possessed of very ordinary talents ; fit subjects to become the willing dupes of designing demagogues ; to receive and promulgate any and all opinions which may be presented to them ; and follow any direction that may chance to please their leaders, or the superstitious notions of the multitude. As for the Colonists, they are, almost without exception, the most *illiterate*, unlettered persons with whom I have ever been acquainted. There is absolutely not men enough of requisite talent, among the Colonists to execute the official business of the town : yet they have sufficient generally, with the assistance of R. E. Gillet, the General Agent, and Levi Brunell, Secretary, to make rapid progress in speculation, lying, cheating, and in almost every other species of dishonesty.

It is a notorious fact, that the General Agent, together with the Secretary, are in great need of honesty, as will be seen from the copy of one of a series of letters addressed to the Secretary by N. P. Fletcher, Esq. Mr. Fletcher was formerly the General Agent of the Institution ; and altho' a gentleman of talent and of wealth, such as was well calculated to recommend and sustain the Institution, yet HE was constrained, through the mismanagement of others, to withdraw his support, and resign his agency. He is now presenting the Secretary with a series of letters, pointing

out the mismanagement and dishonesty of those who have had the control of the concern for the two years last past. No. 5, of these letters, fortunately fell under my observation at the time of writing this head, and I take the liberty to insert it here, as it is perhaps as explicit as any thing that I could say in reference to the gentleman of whom it treats. •

OBERLIN, MAY 24, 1837.

To LEVI BRUNELL, *Secretary, &c.* No. 5.

In a former communication, I was admonished that facts, and points were wanted. A few of the *very many* which have been detailed, would have made *any honest man* shudder, and his heart recoil within him with deep remorse, if true ; and that they are true, those who are guilty bear me testimony in confirmation. It is said corporations have no soul ; and I am led oftentimes to believe that the individuals composing them have no consciences either ; each one throwing the responsibility on his neighbor.

I shall continue to point out facts, and draw my inferences and illustrations, in as clear a manner as the nature of the case will admit, and as the testimony may afford. While the *dark* and *mysterious* transactions of the Board and its Officers are hid from the scrutinizing examination of the record, we have only the development of your acts.

The subject presented in this letter, commences with the appointment of Levi Brunell, as Secretary, Treasurer, &c. The personal character of the man I have nothing to do with here ; his *qualifications* and the *propriety* of his appointment only. The station which that person occupied at the time of his appointment, if I am correctly informed, was Chief Clerk of the “*Lorain Iron Company*,” and by whose financial tact, the whole concern was managed. That “Iron Company” managed under a charter ; and on

the ground of the want of individual responsibility, (the only safety,) the whole fabric vanished into air, and while in full and apparent prosperity, inspiring full confidence by the boldness of its members and the clerks—the house was shut up—property transferred, and a complete failure announced!!! And the *subtile manager* of this farce behind the screen was *Levi Brunell*, the present incumbent of the office of Secretary and Treasurer of the Oberlin Collegiate Institution. The transactions of that chartered company, are deeply marked with fraud and peculation; and community are groaning under its sad effects, while *every individual member* is now *lavishing in prosperity*—after *disconsolating*, and *cheating* many poor, yet better men.

Yes, the public have stamped Levi Brunell, as the *author*, *manager*, and *executor* of this *base transaction*! None will envy his fame, and few wish to share with him in the rich consolations, derived from the happy association, occasioned by so *dark* a *design*. No; he will not be envied the share of honor he may receive from any who shall approbate his conduct; and if any in Oberlin applaud his course, they have only to receive from an indignant community, merited contempt, and *another shave at his hands in addition*. That the Board of Trustees of the Oberlin Collegiate Institution, knowing all these things, and being apprised of it, and remonstrated against—were criminal no one can doubt, and in defiance of *every moral* and politic principle, made the appointment of Levi Brunell! and in so doing, *they have*, and still continue to *sanction* the *cheat* of the “Irom Company,” and hail the achievement, and its renowned hero, with the warmest applause. No one viewing these transactions in their true light, with one holy emotion, but that turns away with abhorrence and disgust. And yet Levi Brunell is still retained here to *play the same game* for this

institution—to prepare the way, and carry to final consummation the dreadful design, of the destruction of the College. Now it may not be impossible but that the structure of your mind is so visionary and fantastical, that moral honesty may be the ruling motive; but *if so*, a dreadful cloud of ambiguity hangs over and envelops your character. But the curtain having been drawn aside, distrust, jealousy, and mismanagement, with their hideous forms, appear upon the stage; and what will be? Yes, indeed, what are the results?—failures, bankruptcy and fraud! and even *now*, while the fatal bark is calmly passing down the current with this indefatigable manager at the wheel, he assures his friends and patrons of a good course and happy arrival. Alas! alas!

There is *another* in *this group of cheats*; but he stands in the back ground, and is really too contemptible to be mentioned; and were it not, that he is associated with men who ought to, and probably do know, the dishonor it occasions, I would not now mention him. As he calls himself one of the Faculty, and the *factotum* of every little affair, and the austensible agent of the concern, I would have due justice done him, but for the fact, that in a former No. the Faculty were not to be implicated in these developments. I need not now draw a picture of the scenery—its several parts are familiarly known to you, and I only draw the outlines, that the Board—if one *single moral principle* yet predominates, may receive the warning ere the whirlpool of destruction engulf the concern, and infamy and disgrace be written upon Oberlin, and all that appertains to her—and God's unmixed anger be poured out without measure, and its foundations entirely razed! Why will you not take heed, and no longer cry peace! peace! while dismay and terror seize upon us—and every remnant of joy and peace be banished!

Heaven dared ; God mocked ! Simony, and ecclesiastical mummary put on her sable cowl, as the last act in the drama, of which you are an actor.

Yours, &c.

N. P. FLETCHER.

The above letter contains the testimony and opinions of a brother, a friend, a benefactor of the Institution. It needs no comment.

I have now given at least a skeleton of the abominations *sanctioned*, encouraged and practiced by the Church at Oberlin. We observe her both before and after her confessions of hypocrisy, very sanctimously attributing her success as a Church and Institution, to God. And since "Arthur Tappan & Co. have failed, they have concluded that all is not right. They are now therefore praying the Lord to discover to them the reason of the failure, &c. 'We are indeed *the people*, and wisdom will die with us :' this appears to be the language of the Officers and Students of the Institution and Church.

An example of their egotism and arrogance generally, may be seen in the following observations of Mr. Finney, made to me a year or two since. Said he, "I dont like Burchard, much ; he raises the *Devil* wherever he goes, and sets the Church all to *pulling ears* : and I once told Burchard, that if he was a *good man*, then the *Devil* surely was." I replied to him that I had understood that he was converted under Mr. Burchard's preaching, and that he (Mr. Finney) thought much of him. "Yes, yes, (he replied,) I have heard that he has boasted a vast deal, that he converted me, but it's a *lie* ! I was converted before he ever began to preach !" &c.

I now leave the Church in about the same condition in which I found it at the commencement of this head, rather

'luke-warm.' However, now and then an individual comes out, and declares his disbelief in the Bible, or in the influence of the Holy Ghost, (which raises a little excitement) and then he settles back again into the belief that he is a Christian. Another will come forward and declare that he has sold the favor of God, and eternal happiness, and nailed Jesus Christ to the Cross, and thrust a spear into his side, simply for a cud of tobacco! or by using the products of slave-labor, or in the use of tea and coffee, &c. They will request prayers that they may not drop instantaneously into Hell, as they are quite aware that they hang over that infernal abode, suspended by a single hair! and after having brought themselves into public notice, and the excitement having abated, they immediately resume their former practices with as much coldness and unconcern, as they would have in demonstrating a problem in Mathematics. And thus by these means *two apostatize* and leave the Church, where *one is converted* and received into it.

I have not been enabled to give all of their abominations which were confessed, as the most flagrant ones are kept secret; but if I have been enabled to delineate *so many*, after a residence of less than two years, what must the *entire catalogue* exhibit? But I stop here, for it is thus—so on and likewise, to the end of a long chapter—for I have only given the catechism—yet, it is enough to cause one to long for a pure atmosphere, and sigh for Liberty, and exclaim in the language of the Poet—

"Dear d—d distracted town farewell."

ABOLITION.

My object in introducing this head, is for the purpose of making known to the public a few simple facts respecting the measures and movements of "*Oberlin Abolitionists*." With the merits or demerits of the Abolition of Slavery, or with the principles of the American Anti-Slavery Society, I have nothing to do here. My purpose is more particularly to present *facts* in reference to the conduct of some *leading* abolitionists, that they may be contrasted with the avowed principles of the American Anti-Slavery Society, taking it for granted that the reader is acquainted with those principles.

This Institution is necessarily of abolition sentiment, from the character of its benefactors, and its patrons generally; consequently there is more precept, example and action on this subject, than on all others put together. The Institution is open for blacks as for whites. Amalgamation, so far as is anywise practicable at the present time, is carried out at Oberlin. If ever I was disgusted, and blushed to think myself a man, it has been in witnessing the reception and treatment of the negro species in Oberlin. When the arrival of one is announced, there is a great noise, like the rush of many waters, so great is their anxiety to see another of their colored brethren.

At the table a contest ensues to see who shall enjoy the pleasure of their company, and mingle in their conversation. Not content with this, the females in the Colony, and ladies of the Institution, must receive another degree.

Accordingly, parties of pleasure are got up, for the purpose of exhibiting, and glorifying these individuals. At these parties the negroes, male and female, are invited.

During these convivialities, the negroes are *especially* noticed, and receive more courtesies and bows, than any of their white brethren and sisters. And to cap the climax, the negro gentlemen accompany some of the "discreet sisters" to their rooms. To what extent these intimacies were carried, I am unable to tell, and probably ever shall be, except the Lord, as in the case of Ray Potter, shall bring to light something more tangible.*

As thieves grow bolder, as they progress in deeds of villainy, so do Oberlin Students in amalgamation. Not content with carrying on these operations among a people who possess kindred spirits, some have had the presumption to make an exhibition of their conduct abroad.

For an instance: E. H. Fairchild, a practical amalgamator, distinguished himself in the autumn of 1836, by taking with him to his father's house in Brownhelm, one of the *colored* sisters from the Institution. So strong was his attachment, and so deep seated was his affection for her, that his parents were obliged to receive both or neither of them. Not satisfied by outraging the feelings of his father's family, he gallanted her to Church, and through the neighborhood, and thus insulting those he knew abhorred the revolting doctrine of amalgamation.

But enough! enough! My heart sickens, and my hand becomes almost paralized in recalling and exposing these abominations. So great has been their zeal to forward

* Rev. Ray Potter, of New England, after having seduced a young Church Sister, had determined to conceal his crime, until it was evident some six months afterwards, that his sin was likely to betray him.

their objects, that Students have subscribed and paid sums which were honestly due their creditors, and for which they greatly stood in need.

Oberlin Abolitionists not being satisfied with the standard of the abolitionists generally ; and since becoming so famous from having been made the harbingers of the notorious “rebels of Lane Seminary,” they have deemed it necessary to surpass all others, in order to keep pace with their notoriety. Accordingly, in the fall of 1836, a discussion was held on the use of the products of slave labor.

After the close of the discussion, it was unanimously “resolved, that to use the products of slave labor, (except in case of absolute necessity,) was a sin against God, and therefore they would at once, and for ever abstain.” It has been the occasion of considerable merriment, to witness these anti-slavery product men, in attempting to carry out their professed principles.

Let one example suffice. After the above discussion, a Student called at the house of the Agent of the Institution, with the intention of remaining during the night. On going to bed he discovered that the sheets were made of *cotton*, and told the mistress of the house that it was contrary to his principles, to cover his body with garments, which he suspected to contain the “blood of souls.” She signifying that no others could be furnished, he returned to the bed chamber, determined to take his nights’ repose upon the carpet, which was spread upon the floor.

The next morning while he was boasting how nobly he had carried out his principles, to his chagrin he was informed that the carpet was *half cotton!!!* O! ye dupes of wild fanaticism, how long will you “strain at gnats, and swallow camels!”

But Oberlin, as the fountain head of stratagem, does

not stop here. Ever fertile in expedients, she has now a new one in operation, so much worse than all others—so much at variance with the laws of the nation, and the principles of our sacred union, that it is almost incredible. To STEAL the *slaves* from their *masters*, and colonize them in Canada, is the *scheme* of which, if Oberlin is not the originator, she is most surely the *abettor*.

In the autumn of 1836, a negro by the name of Williams, appeared in Oberlin, and soon obtained an audience of the principal Abolitionists. To them he made known the object of his business—unfolded the whole scheme—narrated his adventures—his escapes and trials—and his success in this unlawful and seditious enterprise. In carrying out their object, he said it was the first business of the proper agents, to steal upon the plantations in the dead of night, and persuade the slaves to desert their masters, in view of a home in Canada. This being done, he in a proper conveyance, hastens with them to the shores of the Lake. To avoid suspicion or detection, he assumes the character of a teamster, driving a team resembling work-horses—harness, vehicle, &c. corresponding. By such means he is enabled, after the negroes are removed from the plantations, speedily and unsuspectedly to take them beyond the reach of danger, where dressing them in different attire, and giving them directions to pursue one of three routs, either that leading to Oberlin, Cleveland, or Ashtabula; and also giving them recommendations to particular individuals on the way, to obtain assistance, *sets them off for Canada*. He said in this undertaking, he had sacrificed every thing; but by the assistance of others, he had been enabled to rob the South of *hundreds* of their negroes. In one instance, he stated that by the assistance of a negro, late a member of Sheffield Institute, he had succeeded in liberating *fourteen* from one

plantation. At length, however, his fortune changed. Previous to his coming to Oberlin, in one of his expeditions, he was so near being taken himself, that he was obliged to desert his horses and waggon, and escape for his life. But neither the loss of property, nor the risk of life, seemed to intimidate him.

He immediately set about procuring means to obtain another team, and after visiting different individuals, in different parts of the country, and especially the Institution at Whitesboro', N. Y., from the President of which he received a certificate expressive of good character and superior skill for his enterprise, he was then directed to Oberlin.

Accordingly, after his business had been fully made known here, an individual was appointed to solicit funds to again provide him with the necessary equipage for the business of his agency, and for the speedy accomplishment of this object, the subject was publicly announced at the table in the dining hall, when nearly fifty dollars was immediately contributed; and after his departure, busy bodies were assiduously engaged in stirring up the people for a more extended effort. Accordingly, one of their first efforts was to prepare and forward clothes, in which to disguise the stolen negroes. Several Students now announced their willingness to proceed to the Ohio river and station themselves, for the purpose of enticing them to desert their masters, and to conduct them to Canada. Accordingly, several departed, under the *professed* design of making an exhibition of their patriotism and benevolence, by teaching the colored children colonized on the banks of the Ohio.

These seditious movements were designed to be carried on *covertly*, and were never expected to reach the public

ear, either from their dread of popular indignation, or from a consciousness that their deeds were evil. And so anxious have they been to conceal their *iniquity*, that they have resorted to *open base lying*, as will appear from the following fact :

Not one month after the departure of the aforesaid Williams, several Theological Students from Oberlin, when engaged in a discussion at Elyria, on its being asserted by one of their antagonists that *their* abolition sentiments would lead *them* to entice the slaves to desert their masters, they denied the charge in toto, declaring that such was not their sentiments or *practice*, but that they abhorred and deprecated either the sentiment or measures that would tend to such a result ; when at the same time they were well aware that they had assisted, advised, and otherwise encouraged individuals to persevere in these treasonable means.

What a glorious compound of Oberlinism and contemptible hypocrisy, is here exhibited. If this may be taken as a specimen of their moral honesty, community may well distrust their professions of patriotism and love of country, and of their pretensions of friendship to civil and religious liberty.

The results of those individuals labor, stationed upon the Ohio river, began to manifest themselves soon after their departure. One of the first of the fugitive slaves—which was the result of their labors—was that of a tall athletic negro who came into Oberlin early in the winter of '36 : and after having been secreted in the public house a few days, he was supplied with money and directed to Canada via Detroit.

It gives one mingled feelings of pleasure and disgust, to witness how important and regardless of the future.

some of these fugitives become, when persuaded that they are beyond the reach of their masters.

The one above mentioned on arriving at Detroit, had a mind to take advantage of his liberty and pocket of cash, to act the gentleman in taking a little of the ‘good creature,’ now and then. But he soon found “high life below stairs” too much for him, and taking down his “top gallant,” anchored in a *road* where *steamers* can sail or lie in safety.

What the final disposal of several others secreted in President Mahan’s house was, I am unable to say; but I conclude, however, that they too, found a safe lodgement in Canada.

But shall there be no end to these abominations? Like king Philip in a day of great distress, who prayed the gods to send him some misfortune amid his triumphs, that he might realize the worth of his advantages—so even I, for the sake of our blessed Union, and the supremacy of the law, may well long for some virtue to brighten this darkning picture of vice—but like Philip of Macedon, I sigh in vain; for every day brings the miserable tidings of repeated violations of the laws of the country.

The above lines of this head, had scarcely been penned, when the cry was heard from all quarters, “brethren another *full load* of colored brethren have arrived.” So completely did the reception, entertainment, and circumstances of their departure, cap what I had considered the climax before, that I cannot forbear giving the particulars of the whole affair.

This load of negroes was piloted into Oberlin by Martin L. Brooks, one of the Students before mentioned, who went south *as an abolition Agent*.

The news of their arrival spread like wild fire through the Institution, and Students with eager eyes and gaping

mouths, were seen hurrying to the public house, to see and converse with their colored brethren.

In the afternoon they were invited by numbers of the Students to the boarding house, where they soon repaired. At table, they were interspersed among the "brethren and sisters," that all might enjoy the privilege as nearly equal as possible, of glorifying and deifying the negro species. After the feast was over, they were escorted into the setting room, where *especially* the "discreet sisters" severally held sweet converse with them. Several of the brethren, who had a peculiar affection, more particularly for the negress, could not refrain from accompanying them, *especially* S. W. Smuller, who was remarkably attentive to her wants; and from all appearances was completely enamored with the gracefulness and beauty of her person. When they were about to leave the ladies' hall, to return to the public house, Mr. Smuller, disregarding the claims of the reputed husband, walked *arm in arm with this negro wench* back to the tavern, although a perfect stranger to her. How proper it was for this visionary to conduct thus, I leave to the judgment of the reader, hoping he will make due allowance for the fascinations of amorous affections.

This load of negroes having remained in Oberlin, as long perhaps as security might warrant, and having obtained a good supply of money, the evening of May 1st, was the time fixed for their departure. On starting, "all hands were on deck," to give a parting look and loving kiss. The President, Students, Colonists, and not a few of the "discreet sisters," were all there, bidding adieu to the objects of their adoration. But the parting of none was so tender as that of Mr. Smuller with the young negress, whose graces had completely captivated his heart. Amid wistful looks, honeyed words, and squeezing of hands, the waggon started, and he heaving

a deep sigh, was obliged to bid farewell! But what was the landlord's chagrin on finding, after their departure, that one of the negroes had *stolen his six dollar beaver hat!*

Some time after their departure, some eight or ten Students fearful that the negroes and their companions would meet with difficulty, either by being overtaken by the masters, or that some other individuals might apprehend them as fugitives, resolved to proceed with all possible despatch until they should overtake them, in order to rescue and defend them, in case of an attack. Accordingly, no time was lost, and they were soon in full pursuit of the negroes, each man having previously armed himself with *dirks, butcherknives, pistols, &c.* Fortunately, however, there was no attack—no violence—and consequently no blood shed—and the negroes were safely shipped for Canada.

But a few days had elapsed after the departure of the above mentioned negroes, before another Student returned from Cincinnati with two more, male and female of the ages of from sixteen to twenty, one of which he enticed from her master, when on board a steam boat near Cincinnati. On arriving at Oberlin, the female was left as a servant girl in the family of a colonist. The young negro was then dressed in female apparel, and after having his face and hands painted, he was accompanied by one of the "brethren of the Institution," to the shore of the Lake, where he, too, set sail for Canada.

I think the above needs no comment from me; it speaks for itself. It may be wondered, that the Oberlinians who have heretofore decried mobocratic violence so loudly, should sally forth at dead of night, armed with war-like instruments, for the purpose of inflicting violence on any who should impede their progress, or in any way frustrate their designs. Yet, it need not excite astonishment that the Students should thus

conduct, when it is understood that they are driven to these desperate measures by President Mahan himself, who publicly declared, that should the proper authorities attempt to take them, while in Oberlin, they would fight until the last—law or no law. His motto is *rule or ruin*.

Many more facts might be given, exhibiting their atrocious conduct in this respect ; but I stop here. The foregoing is sufficient to establish their guilt in the minds of honest, candid, and reflecting men. I know not where these abominations will end, or what these visionaries have in view ; but when men sheltered with, and disguised by, a hypocritical profession, resort to stratagem, deception, and rebellion, we may presumptively infer that their ultimate object deserves to be ranked with the conspiracy of a Cataline, or the treason of a Burr ! But let their objects and their results be what they may, still it is the patriot's hope, that the Cicero's of America will ferret out the rebels—expose their seditious, anti-republican, and unconstitutional movements—and bring them to experience that punishment their conduct so richly deserves. That our country may be enabled to maintain the supremacy of her laws, and be what it ever has been—the land of the free and the home of the brave—should be the prayer of every American heart ; and would we have our prayer prevail, let us adopt and execute the motto, “*Justicia fiat ruat seolum*,” —(let justice be done though the heaven's fall)—especially to all Institutions, or measures, which have for their object, and result in, the subversion of our wise Constitution, and otherwise happy Union.

INTOLERANCE OR SUPPRESSION OF OPINION.

PERSONS unacquainted with enthusiasm, and the intolerant spirit of its subjects in a state of prosperity, might conjecture that the avowed principles of Oberlin Abolitionists on the subject of Slavery, viz: "Freedom of speech and liberty of the Press," would be maintained with unabated zeal on all other subjects in the investigation of truth, as a right belonging to themselves, and all others. But so far from this, they are found advocating "correct principles," and supporting "natural rights," only while it subserves their *own* interests to do so, and trample them in the dust when their exercise tends to invalidate *their peculiar* views, either on moral, political, or religious questions.

Were I to be tried by their laws, and judged with their judgment, for my presumption in giving this exposition to the public, I have reason to expect that nothing short of death might be looked for at their hands. This may seem to many like an unwarrantable conclusion; yet, judging from past experience, I am persuaded that the conclusion is fully justifiable. I do not wish to burden the public with tedious accounts relative to myself; but as I consider the facts too important to be suppressed, and that the authors of them should be exposed, I cannot forbear giving a brief sketch of their conduct in a few particulars. I therefore commence with myself; and in order that the facts may be the more clearly understood, I will give a brief synopsis of my stay in Oberlin, until the time to which I more particularly refer.

I entered the Institution in July, 1835, and commenced a

course of study preparatory to the Christian Ministry. I continued "steadfast in the faith,"—a member of the Church and of the Institution, for more than a year, and was in "full and perfect fellowship" with my brethren of the Church, until the fall of 1836. I then informed the Church, that I felt constrained after as full an investigation as I had been enabled to bestow upon the subject, to differ with them in regard to the doctrines of their religion. This announcement was the signal for a general set too. Intolerance and persecution, were now aroused—every man's brow was set—every countenance fixed—and every man's hand was against me. I came to them as an inquirer; but even then I was spurned and denounced with all the envy, hatred, malice, and uncharitable-ness that priestcraft, superstition, and sectarian zeal could invent. I then told them, if they had determined to take that course, and would but hoist the honest flag, take the open field, and "give open sea and fair play," we would reason together, and thus endeavor to arrive at the truth, and when once ascertained, we would practice it together with brotherly af-fection.

But no : they declared that they would not give counte-nance to difference of opinion, by permitting discussion. They undoubtedly thought by these measures, to drive me to a com-pliance with their views, as they had found this a very suc-cessful course in other instances. But such means did not effect their object in the present instance, and concluding that truth was better than error, I had determined to seize and stand by the former, although I was well aware that it would be at the expense of loss of reputation in this community, and that I would receive in addition, all the injuries they were capable of inflicting. My expectations were soon realized. One of the first attempts of the Church, Officers and Students of the In-sititution, was, to traduce my character, and blast my reputa-

tion, and thus to destroy my influence ; and it might be readily supposed that they would succeed to no inconsiderable extent in the attempt, in a community like this, where a difference of opinion, on what they deem fundamental principles, is a crime of great blackness and enormity. I had been a member of their Church for a long time, and no complaint was ever made to me ; all appeared satisfied with my moral and religious character. But I had now the “awful presumption and temerity,” to differ from them in opinion, and to openly announce that difference : and therefore I could not be tolerated within the limits of their “consecrated ground.”

I will now specify a few facts, showing the course pursued, for the purpose of effecting their object. One of the first efforts made, was to drive me from the public house, where I was then boarding. To execute this object, the Faculty called upon the landlord, and by threats on the one hand, and promises of favor on the other, tried to persuade him to dismiss me as a boarder. For a time he could not be induced to believe, that he would be justified in gratifying their malicious feelings. But through the influence of the Faculty, the *pious Students* who were boarding at the public house, drew up a petition and presented it to the landlord, affirming, that except I was dismissed, they should all quit his house—that they did not deem it safe to remain in company with one differing so widely with them in sentiment—that the influence of mind upon mind was such, that they might be led astray, &c. This had the desired effect, and I was informed by my patriotic host, that I must leave, “although against his *own* wishes,” but that he found it necessary in order to secure a greater good to himself. I informed him that it would be very inconvenient for me to leave immediately, tendering him at the same time the money for a weeks’ board in advance ; this he refused. I then called for victuals by the meal, and this too was

denied me. I then assured them that I should not leave the place, but that at the usual hour of meals, I should repair to the tavern as usual, and seat myself at the table, and continue so to do, unless prohibited by the interposition of *brute* force.

This resolution I carried into execution, and with tolerable success for a time ; when another effort was put forth by the Faculty—some of whom stated that they would not assist me to a meal of victuals, if I were to *starve to death!* I succeeded, however, in obtaining *forty one* meals, for which I paid as I received them, one by one. Their next effort was to get me removed from the room which I was then occupying, supposing that they could prevent my obtaining another. But in this they did not succeed. Through the *liberality* and *consistency* of N. P. Fletcher, Esq. I was permitted to retain my room. This gentleman expressed his disapprobation of the course pursued, and declared his determination to conduct towards men according to their moral characters, and not according to their religious opinions.

Being defeated here, their next resort was to expel me from the different societies with which I was connected : consequently I was expelled from them, on the *charge* of holding, and expressing different sentiments from those generally taught here.

Since I had found a *friend* in the person of Mr. Fletcher, their every effort seemed exhausted. Six months had elapsed since the announcement of my present sentiments, but not one word had as yet been said to me by the Church, as such. Therefore my connection with them, as a Church member, presented new one more means of torture. Accordingly, a committee was appointed to confer with me, for the purpose of ascertaining if I had determined to

"walk with them no more;" Being of course answered in the negative, the Church were then publicly urged to treat me as "a heathen man and a publican." Thus have I been treated by the "dear brethren of Oberlin," a people who, loud in their denunciations of Slavery, but who are the very first and worst to exercise the same power when put into their own hands : yes, so much worse are they, than those who enslave the body, as the slavery of the mind exceeds that of the body.

I shall now notice their treatment of Students generally, who deem it impossible to agree with them in sentiment. It matters not whether the individual has been led to differ after an association with them for months, or years, or whether he maintains the same religious sentiments that he held when he first entered the Institution. True, as a general thing, they prefer admitting young men into the Institution, who are orthodox in sentiment ; yet, persons not orthodox are occasionally admitted, for what purpose, however, the reader will soon be better prepared to judge. I here insert some of the laws of the Institution, referring to the admission and dismission of Students.

"Trustworthy testimonials of good intellectual and moral character—ability to labor three hours per day—freedom from debt—total abstinence from ardent spirits and tobacco, except as a medicine, &c. The Faculty may dismiss any Student who, after a fair trial in scholarship, morals, and manual labor, shall appear too delinquent for continuance, or whose deportment in other respects, may render him unworthy of the privileges in the Institution."

I should be glad, had I room, to insert the entire Laws of the Institution, *none of which* were ever made known to the Students until a few months since. The extracts that I have made, however, are the only sections in the entire

digest, but that are perfectly ridiculous. The above laws were adopted a year or two since, and their utility was not fully tested, until recently, when it was found necessary to throw them entirely away, or give them a very singular construction.

It was found that young men who entered the Institution with good moral characters, were able to retain them without becoming Oberlinized ; and that individuals who entered the Institution agreeing with them in sentiment might change their theological views, and still retain their morality. Therefore, the Faculty put the following construction upon the latter clause of the 4th section, viz : That individuals might be admitted who were not Christians, in order that they might become such, but after "*a fair trial*" had been made to **convert them** ; if they should then remain *impenitent*, they could then be *dismissed at their option*. Accordingly this construction was adopted, and acted upon, as the correct one : and young men of unimpeachable characters, who had left their homes, and come the distance of from *five hundred to one thousand miles*, for the purpose of obtaining education, are now dismissed from the Institution, barely for *opinion's sake*. And others who are still connected with the Institution of the same character, are haunted and driven from corner to nook, and from nook to corner, with all the ingenuity they can devise, for the purpose of inducing them either *voluntarily* to subscribe to their creeds and opinions, or to leave the Institution. This sort of oppression and tyranny is more particularly exercised over the sons of poor men, while those young men who have been sent here by *wealthy patrons* of the Institution, are treated more kindly. Finally, when Students generally are known to differ with them in sentiment, and it is presumed that they will retain their opinions, if they cannot

be induced to leave through *ill usage*, they are then informed that *they "must leave."* At the present time, there are numbers who are passing through this fiery ordeal, who long for deliverance, and would fain avail themselves of it, could they do so: some are laboring under pecuniary embarrassment—others are obliged to remain by the compulsion of pious parents, &c.

Another evidence of their intolerant spirit, is manifest in their treatment of some few laboring men, who have come among them from time to time, for the purpose of obtaining a livelihood through their labor. I will give one or two isolated cases, wherein their true characters are well portrayed. Something more than a year since, a very indigent man (by the name of Braman,) moved into the place for the purpose of attending the steam mills, belonging to the Institution: he did so, and through industry, and economy, he was enabled to bread his family. He soon met with a misfortune, however, which rendered him unable to labor. In working among the machinery, his arm was drawn by the cogs into the wheels, and broken to pieces.

In a few weeks his scanty hard earned store of provisions had failed him, and he then became necessitated, (though with much reluctance) to call upon his religious neighbors for assistance. He was told that they could not assist him unless he would sign an agreement, pledging himself to adopt and practice certain religious sentiments, and consequently to abandon his present views. But this he could not consistently do. He made his case known to me—relating, at the same, the above facts, and declaring his determination *to die* rather than comply with such absurd and unjust propositions.

I immediately circulated a subscription among a few of

my friends whose liberality I well knew. Thus through the little assistance rendered, and by selling his last cow, he was enabled to leave the town, without pledging or selling his rights.

Another case of more recent occurrence deserves a notice. An individual, at the head of a large family, who was laboring under pecuniary embarrassment, similar to that of the case last mentioned, was employed by the Institution to go to Cleveland and obtain a load of flour. It being the last of the week, he found it impossible to reach Oberlin on Saturday evening ; and having left his family on his departure, almost destitute of bread, and without any means to procure more ; and feeling, also, unable to bear the expenses of spending the Sabbath at a public house, he therefore drove in on the Sabbath ; and for his “awful wickedness, and presumption,” has been also *vilified* and *driven from the place!*

I will relate the substance of one more case, which exhibits in a very peculiar manner their sectarian zeal. The circumstances were briefly as follows : Capt. Tracy, of Huntington, in the south part of Lorain county, about two years since, was returning from a journey, and reached Oberlin in the evening, and being some ten or fifteen miles from home, he concluded to make application to some one of the Colonists for entertainment during the night. To come to the sequel : being interrogated as to his *religious* sentiments, and it being ascertained by them, that he was an Universalist, he was denied refreshment or entertainment of any kind, and there being no public house in the place, at the time, he was obliged to pursue his journey, amid darkness, rough roads, and the inclemency of the weather. I might advance very many cases, tending to

show their almost unparalleled superstition, intolerance, and barbarous persecutions.

I have given the foregoing cases by the urgent request of the sufferers themselves. They require no comment: and I trust the injured few, will feel an ample reward in their own bosoms, through the expression of public indignation toward these violators of their natural rights.

CONCLUDING REMARKS.

As eliciting important truths, is, or should be a fundamental business of mankind, I trust that all who are in any wise interested, before yielding or listening to the advocates of this Institution, whether it be the Faculty, Students, or others, would inquire into these things, and see whether they are really so: and when you have ascertained the truth, ACT ACCORDINGLY.

I have endeavored to give a plain and simple exposé of their general conduct and characters, without comparison or contrast. Had I not have supposed, however, that the conclusion was absolute and self-evident, I should have done this, since it is by the comparing of contraries, that truth is made manifest.

That good men have been and are still connected with this Institution, who have longed for her reformation and prosperity, but who have looked, waited, and striven against the tide in vain, I have no doubt: indeed, I know that such

men *have been* connected with the Institution, either as Professors or Students, and after a “fair trial,” have left, discouraged, and disgusted; with the conviction that the Institution was wholly unworthy the further patronage of the Church, and unmeriting the attention, or respect of virtuous and respectable men. Yet, the officers and agents of the Institution are still calling upon the public for more funds—not contented with having gleaned from the community **TWO HUNDRED AND FIFTY THOUSAND DOLLARS**, besides being a tax of thousands and tens of thousands more, yearly. And what do we get in exchange? Need I answer the question? These are the men, who under the garb of *benevolence*, violate the salubrious laws of the land, and instruct their followers to do the same; and who declare by their acts, that to differ with them in religion or politics, is a *sin against God*, and cannot be tolerated. These are the men, too, who are lying, like so many blood-suckers, upon the public, soliciting funds to prosecute their diabolical measures, and who are very sanctimoniously asking alms to educate their young men, that they may go and convert and reform the “*poor licentious heathen*.” Yes, fine subjects they indeed—after making confessions of so much licentiousness and depravity—to reform the “licentious heathen.” O! consistency! thou art indeed a jewel.

Finally, should these men gain the ascendency in this country, what need we expect but that they would place upon the neck of every one who would not bow at their feet, and submit to their *ipsi dixit*, the leaden jaw and iron foot of oppression! Surely, these considerations constrain me to cry out, in the language of the immortal Cicero, “forbid it my country! forbid it justice.” And, since man is a creature of circumstances, and consequently a changeable being—that there is a redeeming spirit in the land, and

that ‘truth is mighty and will prevail,’ I am encouraged to hope that this appeal will not be in vain ; but that JUSTICE may at length gird on her sword, and with her iron rod in her hand, render unto these desperadoes their just dues. And yet this will not be done until PUBLIC OPINION, with her *just judgment*, shall consent to *lash them naked* through her dominions.

APPENDIX.

[Annexed are two letters, which were written and addressed to the office of the “Cleveland Liberalist,” since my arrival in Cleveland. The first letter was addressed to President Mahan ; the second to President Mahan and the Public—the import of which the letters themselves fully explain.

I am now in possession of many more important facts of recent occurrence, of which it is now impossible to apprise the public through this edition ; yet should the general public seem to demand it, I promise them that the profits of the first edition shall be devoted to the publication of a second.]

FOR THE CLEVELAND LIBERALIST.

TO PRESIDENT MAHAN :

SIR—I am informed that you have expressed a desire to know what I would charge to give you the privilege of annexing ten pages to my pamphlet, entitled, “Oberlin Unmasked.” If so, I now inform you, that you can annex the said ten pages, by paying the costs of paper and print

for the same, which the printer informs me will be twenty-five dollars for the two thousand copies which I purpose to publish.

Sir, if you wish, you can have the privilege of examining the manuscript, by calling at the office of the *Liberalist*.

N. B. It will be necessary that your ten pages be forth coming, as two weeks will otherwise complete the work.

DELAZON SMITH.

Cleveland, July 7, 62.

FOR THE CLEVELAND LIBERALIST.

It is well known by my friends, that something more than two years since, I entered the Oberlin Collegiate and Theological Seminary, for the purpose of preparing for the Christian Ministry.

It is also known, that I was a strenuous advocate for the Christian Religion ; and, that some eight months since, on a public occasion, (at Oberlin,) I announced to the church a total disavowal of my previous sentiments. That this announcement drew down upon my head the frowns and anathemas of my brethren of the Church. That I was in consequence, unconstitutionally and maliciously expelled from the Literary Societies with which I was connected, &c.*

In short, that I was visited with every species of persecution that bigotry, superstition, fanaticism, and religious intolerance generally could invent. I now pass to delineate a brief account of their brotherly affection, as manifested towards me, on my departure from the place, which took place on the 19th of June. For an introduction, I will give a brief synopsis of the cause of complaint.

* See "Boston Investigator," of April 28, where a full account is given by myself, of their proceedings on one of these occasions.

About a year since, when engaged in transacting some business with a theological student, and who is now a member of the Church and Institution, we mutually gave our note for the payment of a small sum of money, to the *pious* landlord of the place. At this time a mutual agreement was made, by all parties concerned, that payment on the note would not be required, or expected, until payment should be made to me of a certain sum of money (for services then being rendered) by the theological student before mentioned, as having obligated himself with me for the payment of the aforesaid note.

The time first designated by him, for the payment of said money, having expired, and the money not having been paid, previous to leaving Oberlin, I called upon the individual holding the note, and with him made an arrangement which was assented to as being satisfactory.

But on the morning of leaving Oberlin, I found that a change had come o'er the spirit of his dream. The self-condemned brethren of the church and institution,—*including the dear brother, who was equally obligated with myself, for the payment of said note*—knowing full well, that I was on the point of leaving for Cleveland, with *my pamphlet*, (*in manuscript,*) entitled, “OBERLIN UNMASKED,” were very assiduously engaged in inducing the brother holding the note, to prosecute for the payment of the same, and thus *secure the Manuscript, or my person, or both.*

Accordingly, after having secured a passage, and entered the vehicle, I was apprehended by the *pious* constable, and dragged before the *pious* justice of the peace. On inquiring for the authority by which I was thus arrested and retained in custody, I was presented with several fictitious, or spurious charges, which were evidently preferred for the purpose of detaining me, until the brother holding the note

could make the necessary preparation for securing his object. In short, after having been insulted and abused by three-fourths of the citizens, from the right Reverends down to the general agent and their subordinates generally, each of whom were permitted by the pious justice, to assert their opinion of law, justice, and of the guilt and ill desert of the *heretic*, who now stood before them as a prisoner ; it was then determined on all hands that I should be conducted to the county jail.

Whilst a vehicle, etc. was being prepared for the execution of this decision, the pious prosecutor was inquired of to state the ground of his justification. In answer, he declared, that I myself, was an *Infidel!* that I deserved to be punished—and that the individual whose business it was to settle the demand, [and who was perfectly responsible,] was a brother in the church, and he, in common with his brethren, had made a vow that they would not sue each other.

On leaving for the county seat, "all hands were on deck," rejoicing with exceeding great joy, over their brightening prospects,—that they had thus far secured the Infidel—and that now an exposition of their conduct, would be withheld from the public. The pious officer, too, into whose charge I was committed, was very careful to observe the command, "rejoice with those that rejoice." But O, ah, alas, what was his chagrin, when on arriving at Ilyria, (county seat,) he learned that the *entire course pursued, was wholly illegal; and that he himself* was liable for *false imprisonment*. I will simply add, that the constable soon made his *escape for Oberlin*, after having learned his liability (together with the Justice,) to prosecution, and that he had (though unconsciously) become *additional security for the payment of the note*.

Thus relieved from the company of my pious brethren, and after having been conducted thus far towards the place of destination, I proceeded on my journey. Since my arrival in Cleveland, having learned that President Mahan was very anxious that an exposition of my character should accompany the one I was giving of theirs, I have very kindly offered him the privilege of annexing the number of pages required. But as yet, no Mahan, no manuscript has appeared. Come, O do, President Mahan—now you and I can't agree—and who knows but that you may, by annexing some ten pages, counteract, at least, in some degree, my eighty.

Perhaps, sir, you are not aware that I am enlarging my field of operations—already the people manifest an anxiety to hear—frequent calls to lecture. On the 4th, had the pleasure of addressing a large audience of intelligent men and women, who were disposed to be liberal, and appeared to appreciate the views of Free Enquirers. Since then, I have addressed (on a funeral occasion,) a bereaved family, called to lament the loss of a beloved child. And notwithstanding “two or three of you have agreed as touching one thing,” to wit, that God would “lay his hand upon me,” and thus “stay the progress of my opinions:” notwithstanding, I say, you have prayed that, and expected God would kill me, I yet enjoy good health; and trust by strictly observing the physical laws of my constitution, that I shall live to do a vast deal of good, and to this end every effort shall be made, that can be made, to disabuse the public mind in reference to your peculiarly pious, and Amalgamated Institution.

Thus you see, sir, that you are loudly called upon, by the demands of the public, to issue your exposition. I am fully prepared for the “set too.” Come, O, come, thou

mighty man, gird on your armor, and appear before the public—then and there we will have a mutual and patient hearing, and we will then wait the issue of her just judgment.

‘Day light and fair play,’ is my motto—so fare-thee-well.

DELAZON SMITH.

Cleveland, July 26, 1837.